Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Tawbah

Revealed in Makkah

بَرَآءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُّم مِّنَ الْمُشْرِكِينَ

9:1 Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikin (idolaters), with whom you made a treaty.

فَسِيحُواْ فِى الاٌّرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِى الْكَـفِرِينَ

9:2 So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.

Why there is no Basmalah in the Beginning of This Surah

This honorable **Surah** was one of the last **Surahs** to be revealed to the Messenger of Allah.

Al-Bukhari recorded that Al-Bara' said,

> "The last **Ayah** to be revealed was, يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِى الْكَلَـلَةِ (They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.'' (4:176), while the last **Surah** to be revealed was **Bara'ah**.''

The Basmalah was not mentioned in the beginning of this **Surah** because the Companions did not write it in the complete copy of the Qur'an (**Mushaf**) they collected, following the Commander of the faithful, Uthman bin Affan, may Allah be pleased with him.

The first part of this honorable **Surah** was revealed to the Messenger of Allah when he returned from the battle of Tabuk, during the **Hajj** season, which the Prophet thought about attending. But he remembered that the idolators would still attend that **Hajj**, as was usual in past years, and that they perform **Tawaf** around the House while naked. He disliked to associate with them and sent Abu Bakr As-Siddiq, may Allah be pleased with him, to lead **Hajj** that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in **Hajj** after that season. He commanded him to proclaim, بَرَاءةٌ مِّنَ اللّهِ وَرَسُولِهِ (Freedom from (all) obligations (is declared) from Allah and His Messenger...), to the people.

When Abu Bakr had left, the Messenger sent Ali bin Abu Talib to be the one to deliver this news to the idolators on behalf of the Messenger, for he was the Messenger's cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allah said,

بَرَاءةٌ مِّنَ اللّهِ وَرَسُولِهِ ...

> Freedom from obligations from Allah and His Messenger,
>
> > is a declaration of freedom from all obligations from Allah and His Messenger,

... إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ (١)

to those of the **Mushrikin**, with whom you made a treaty. So travel freely (**Mushrikin**) for four months (as you will) throughout the land,

> This **Ayah** refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allah said, فَأَتِمُّواْ إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ (So fulfill their treaty for them until the end of their term). (9:4)
>
> So whoever had a covenant with Allah's Messenger then it would last until its period expired, this was reported from Muhammad bin Ka`b Al-Qurazi and others.

We will also mention a **Hadith** on this matter. Abu Ma`shar Al-Madani said that Muhammad bin Ka`b Al-Qurazi and several others said,

> "The Messenger of Allah sent Abu Bakr to lead the **Hajj** rituals on the ninth year (of **Hijrah**). He also sent Ali bin Abi Talib with thirty or forty **Ayat** from **Bara'ah** (**At-Tawbah**), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these **Ayat** on the day of **Arafah** (ninth of **Dhul-Hijjah**). The idolators were given twenty more days (till the end) of **Dhul-Hijjah**, **Muharram**, **Safar**, **Rabi Al-Awwal** and ten days from **Rabi Ath-Thani**.
>
> He proclaimed to them in their camping areas, `No **Mushrik** will be allowed to perform **Hajj** after this year, nor a naked person to perform **Tawaf** around the House.'"

So Allah said,

... وَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ وَأَنَّ اللّهَ مُخْزِي الْكَافِرِينَ (٢)

but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الاٌّكْبَرِ أَنَّ اللَّهَ بَرِىءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

9:3 And a declaration from Allah and His Messenger to mankind on the greatest day of Hajj that Allah is free from obligations to the Mushrikin and so is His Messenger.

فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِى اللَّهِ

So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allah.

وَبَشِّرِ الَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ

And give tidings of a painful torment for those who disbelieve.

Allah says,

وَأَذَانٌ مِّنَ اللّهِ وَرَسُولِهِ ...

And a declaration from Allah and His Messenger,

and a preface warning to the people,

... إِلَى النَّاسِ ...

to mankind

... يَوْمَ الْحَجِّ الأَكْبَرِ ...

on the greatest day of **Hajj**,

the day of Sacrifice, the best and most apparent day of the **Hajj** rituals, during which the largest gathering confers.

... أَنَّ اللّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ...

that Allah is free from (all) obligations to the **Mushrikin** and so is His Messenger.

also free from all obligations to them.

Allah next invites the idolators to repent,

... فَإِن تُبْتُمْ ...

So if you repent,

from the misguidance and **Shirk** you indulge in,

... فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ ...

it is better for you, but if you turn away,

and persist on your ways,

... فَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ ...

then know that you cannot escape Allah,

Rather, Allah is capable over you, and you are all in His grasp, under His power and will,

... وَبَشِّرِ الَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ (٣)

And give tidings of a painful torment for those who disbelieve.

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter.

Al-Bukhari recorded that Abu Hurayrah said,

"Abu Bakr sent me during that **Hajj** with those dispatched on the day of Sacrifice to declare in Mina that no **Mushrik** will be allowed to attend

Hajj after that year, nor will a naked person be allowed to perform Tawaf.''

Humayd said,

"The Prophet then sent Ali bin Abi Talib and commanded him to announce **Bara'ah**.''

Abu Hurayrah said,

"Ali publicized **Bara'ah** with us to the gathering in Mina on the day of Sacrifice, declaring that no **Mushrik** shall perform **Hajj** after that year, nor shall a naked person perform **Tawaf** around the House.''

Al-Bukhari also collected this **Hadith**. this narration of which, Abu Hurayrah said,

"On the day of **Nahr**, Abu Bakr sent me along with other announcers to Mina to make a public announcement that `No pagan is allowed to perform **Hajj** after this year, and no naked person is allowed to perform the **Tawaf** around the **Ka`bah**.'

Abu Bakr was leading the people in that **Hajj** season, and in the year of `The Farewell **Hajj**' when the Prophet performed **Hajj**, no **Mushrik** performed **Hajj**.'''

This is the narration that Al-Bukhari recorded in the Book on **Jihad**.

Muhammad bin Ishaq reported a narration from Abu Jafar Muhammad bin Ali bin Al-Hussein who said,

"When **Bara'ah** was revealed to Allah's Messenger, and he had sent Abu Bakr to oversee the **Hajj** rites for the people, he was asked, `O Messenger of Allah! Why not send this (message) to Abu Bakr?' So he said,

لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي

It will not be accepted to have been from me if it is not from a man from my family.

Then he called for Ali and said to him,

اخْرُجْ بِهذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةَ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمِنًى، أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، ولَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، ولَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلّم عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِه

Take this section from the beginning of **Bara'ah** and proclaim to the people on the day of the Sacrifice while they are gathered at Mina that no disbeliever will enter Paradise, no idolator will be permitted to perform **Hajj** after the year, there will be no **Tawaf** while naked, and whoever has a covenant with Allah's Messenger (peace be upon him), then it shall be valid until the time of its expiration.

Ali rode the camel of Allah's Messenger named Al-Adba until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, `Are you here as a commander or a follower.'

Ali replied, `A follower.'

They continued on. Abu Bakr lead the people in **Hajj** while the Arabs were camping in their normal locations from **Jahiliyyah**. On the day of Sacrifice, Ali bin Abi Talib stood and proclaimed,

> `O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform **Hajj** next year, there shall be no **Tawaf** while naked, and whoever has a covenant with Allah's Messenger, then it shall be valid until its time of expiration.'

So no idolator performed **Hajj** after that year, **Tawaf** around the House while naked ceased.

Then they returned to Allah's Messenger. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration.''

إِلاَّ الَّذِينَ عَـهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئاً وَلَمْ يُظَـهِرُوا عَلَيْكُمْ أَحَداً فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

9:4 Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Surely, Allah loves those who have Taqwa.

Allah says;

إِلاَّ الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ ...

Except those of the **Mushrikin** with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term.

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months. They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date.

Hadiths in this regard preceded. So anyone who had a treaty with Allah's Messenger, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end.

Allah encouraged honoring such peace treaties, saying,

... إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ (٤)

Surely, Allah loves those who have **Taqwa**.

who keep their promises.

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ

9:5 So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush.

فَإِن تَابُواْ وَأَقَامُواْ الصَّلَوةَ وَءاتَوُاْ الزَّكَوةَ فَخَلُّواْ سَبِيلَهُمْ

But if they repent and perform the Salah, and give the Zakah, then leave their way free.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Oft-Forgiving, Most Merciful.

This is the Ayah of the Sword

Allah said next,

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ ...

So when the Sacred Months have passed...,

meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.'

Mujahid, Amr bin Shu`ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and Abdur-Rahman bin Zayd bin Aslam said that;

> the four months mentioned in this **Ayah** are the four-month grace period mentioned in the earlier **Ayah**, فَسِيحُواْ فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ (So travel freely for four months throughout the land).

Allah's statement next,

... فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ ...

then fight the **Mushrikin** wherever you find them,

> means, on the earth in general, except for the Sacred Area, for Allah said,
>
> وَلاَ تُقَـتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَـتِلُوكُمْ فِيهِ فَإِن قَـتَلُوكُمْ فَاقْتُلُوهُمْ
>
> And fight not with them at **Al-Masjid Al-Haram**, unless they fight you there. But if they attack you, then fight them. (2:191)

Allah said here,

... وَخُذُوهُمْ ...

and capture them,

> executing some and keeping some as prisoners,

... وَاحْصُرُوهُمْ وَاقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ ...

and besiege them, and lie in wait for them in each and every ambush,

> do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam,

... فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَاةَ وَآتَوُا۟ ٱلزَّكَاةَ فَخَلُّوا۟ سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٥)

But if they repent and perform the **Salah**, and give the **Zakah**, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

Abu Bakr As-Siddiq used this and other honorable **Ayat** as proof for fighting those who refrained from paying the **Zakah**.

These **Ayat** allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations.

Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials are the prayer, which is the right of Allah, the Exalted and Ever High, then the **Zakah**, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and **Zakah** together.

In the Two **Sahihs**, it is recorded that Ibn Umar said that the Messenger of Allah said,

> أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاة
>
> I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the **Zakah**.

This honorable **Ayah** (9:5) was called the **Ayah** of the Sword, about which Ad-Dahhak bin Muzahim said,

> "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term.''

Al-Awfi said that Ibn Abbas commented:

"No idolator had any more treaty or promise of safety ever since Surah **Bara'ah** was revealed. The four months, in addition to, all peace treaties conducted before **Bara'ah** was revealed and announced had ended by the tenth of the month of **Rabi Al-Akhir**.''

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْلَمُونَ

9:6 And if anyone of the Mushrikin seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not.

Idolators are granted Safe Passage if They seek It

Allah said to His Prophet, peace be upon him,

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ ...

And if anyone of the **Mushrikin**,

whom you were commanded to fight and We allowed you their blood and property,'

... اسْتَجَارَكَ ...

seeks your protection,

asked you for safe passage,

... فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ ...

then grant him protection so that he may hear the Word of Allah (the Qur'an)

then accept his request until he hears the Words of Allah, the Qur'an. Recite the Qur'an to him and mention a good part of the religion with which you establish Allah's proof against him,

... ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ...

and then escort him to where he can be secure,

> and safe, until he goes back to his land, his home, and area of safety,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْلَمُونَ (٦)

that is because they are men who know not.

> The **Ayah** says, `We legislated giving such people safe passage so that they may learn about the religion of Allah, so that Allah's call will spread among His servants.

Ibn Abi Najih narrated that Mujahid said that this **Ayah**,

> "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muhammad). Therefore, he is safe until he comes to you, hears Allah's Words and then proceeds to the safe area where he came from.''

The Messenger of Allah used to thereafter grant safe passage to those who came to him for guidance or to deliver a message.

On the day of Hudaybiyyah, several emissaries from Quraysh came to him, such as Urwah bin Mas`ud, Mikraz bin Hafs, Suhayl bin `Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the great respect the Muslims had for the Prophet, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance.

When Musaylimah the Liar sent an emissary to the Messenger of Allah, he asked him, "Do you testify that Musaylimah is a messenger from Allah''

He said, "Yes.''

The Messenger of Allah said,

لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَك

I would have cut off your head, if it was not that emissaries are not killed.

That man, Ibn An-Nawwahah, was later beheaded when Abdullah bin Mas`ud was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allah, Ibn Mas`ud summoned him and said to him, "You are not delivering a message now!''

He commanded that Ibn An-Nawwahah be decapitated, may Allah curse him and deprive him of His mercy.

In summary, those who come from a land at war with Muslims to the area of Islam, delivering a message, for business transactions, to negotiate a peace treaty, to pay the **Jizyah**, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلاَّ الَّذِينَ عَـهَدْتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ

9:7 How can there be a covenant with Allah and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Haram (at Makkah)!

فَمَا اسْتَقَـمُواْ لَكُمْ فَاسْتَقِيمُواْ لَـهُمْ

So long as they are true to you, stand you true to them.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Verily, Allah loves those who have Taqwa.

Affirming the Disavowal of the Idolators

Allah mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ ...

How can there be a covenant for the Mushrikin,

a safe resort and refuge, while they persist in **Shirk** with Allah, and disbelief in Him and His Messenger,

... عِندَ اللّهِ وَعِندَ رَسُولِهِ ...

with Allah and with His Messenger

... إِلاَّ الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ ...

except those with whom you made a covenant near **Al-Masjid Al-Haram**,

on the day of Hudaybiyyah.

Allah said in another **Ayah** (concerning the day of Hudaybiyyah),

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ

They are the ones who disbelieved and hindered you from **Al-Masjid Al-Haram** and detained the sacrificial animals, from reaching their place of sacrifice. (48:25)

Allah said next,

... فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ...

So long as they are true to you, stand you true to them,

if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

...فَاسْتَقِيمُواْ لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧)

then stand you true to them. Verily, Allah loves those who have **Taqwa**.

The Messenger of Allah and the Muslims preserved the terms of the treaty with the people of Makkah from the month of **Dhul-Qa`dah** in the sixth year (of Hijrah), until the Quraysh broke it and helped their allies, Banu Bakr, against Khuza`ah, the allies of Allah's Messenger.

Aided by the Quraysh, Banu Bakr killed some of Bani Khuza`ah in the Sacred Area! The Messenger of Allah led an invasion army in the month of **Ramadan**, of the eighth year, and Allah opened the Sacred Area for him to rule over them, all thanks are due to Allah.

The Messenger of Allah freed the Quraysh who embraced Islam after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name **`Tulaqa**' afterwards.

Those among them who remained in disbelief and ran away from Allah's Messenger were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Safwan bin Umayyah, Ikrimah bin Abi Jahl and many others. Allah later on guided them to Islam, and they became excellent believers.

Surely, Allah is worthy of all praise for all His actions and decrees.

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُواْ فِيكُمْ إِلاًّ وَلاَ ذِمَّةً

9:8 How when if you are overpowered by them, they regard not the ties, either of kinship, (Ill) or of covenant (Dhimmah)!

يُرْضُونَكُم بِأَفْوَهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُونَ

With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.

Allah says,

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُوا فِيكُمْ إِلاًّ وَلاَ ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ (٨)

How when if you are overpowered by them, they regard not the ties, either of kinship, (**Ill**) or of covenant (**Dhimmah**)! With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.

Allah encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their **Shirk** in Allah and disbelief in Allah's Messenger.

If these disbelievers have a chance to defeat Muslims, they will cause great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows.

Ali bin Abi Talhah, Ikrimah and Al-Awfi narrated that Ibn Abbas said,

"**Ill** means kinship, while, **Dhimmah** means covenant.''

Ad-Dahhak and As-Suddi said similarly.

اشْتَرَوْاْ بِـَايَـتِ اللَّهِ ثَمَنًا قَلِيلاً فَصَدُّواْ عَن سَبِيلِهِ إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

9:9 They have purchased with the Ayat of Allah a little gain, and they hindered men from His way; evil indeed is that which they used to do.

لاَ يَرْقُبُونَ فِى مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّةً

9:10 With regard to a believer, they respect not the ties, either of kinship or of covenant!

وَأُوْلَـئِكَ هُمُ الْمُعْتَدُونَ

It is they who are the transgressors.

فَإِن تَابُوا۟ وَأَقَامُوا۟ الصَّلَوٰةَ وَءاتَوُا۟ الزَّكَوٰةَ فَإِخْوَانُكُمْ فِي الدِّينِ

9:11 But if they repent, perform the Salah and give the Zakah, then they are your brethren in religion.

وَنُفَصِّلُ الاٌّيَـتِ لِقَوْمٍ يَعْلَمُونَ

(In this way) We explain the Ayat in detail for a people who know.

Allah admonishes the idolators and encourages the believers to fight against them because,

اشْتَرَوْاْ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً ...

They have purchased with the **Ayat** of Allah a little gain,

idolators exchanged following the **Ayat** of Allah with the lower affairs of life that they indulged in,

... فَصَدُّواْ عَن سَبِيلِهِ ...

and they hindered men from His way,

trying to prevent the believers from following the truth,

... إِنَّهُمْ سَاء مَا كَانُواْ يَعْمَلُونَ (٩)

لاَ يَرْقُبُونَ فِي مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّةً ...

evil indeed is that which they used to do, With regard to a believer, they respect not the ties, either of kinship or of covenant!

... وَأُوْلَـئِكَ هُمُ الْمُعْتَدُونَ (١٠)

It is they who are the transgressors.

We explained these meanings before, as well as, the meaning of,

فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (١١)

But if they repent, perform the **Salah** and give the **Zakah**, then they are your brethren in religion. (In this way) We explain the **Ayat** in detail for a people who know.

وَإِن نَّكَثُواْ أَيْمَـنَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُواْ فِى دِينِكُمْ فَقَـتِلُواْ أَئِمَّةَ الْكُفْرِ

9:12 But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief --

إِنَّهُمْ لاَ أَيْمَـنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

for surely, their oaths are nothing to them -- so that they may stop (evil actions).

The Oaths of the Leaders of Disbelief mean nothing to Them

Allah says,

وَإِن نَّكَثُواْ أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ ...

But if they violate their oaths after their covenant,

Allah says, if the idolators with whom you conducted peace treaties for an appointed term break

أَيْمَانَهُم (their oaths),

meaning, terms of their treaties, and covenants.

... وَطَعَنُواْ فِي دِينِكُمْ ...

and attack your religion...

> with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islam by way of criticism and disapproval, they are to be fought.

This is why Allah said afterwards,

... فَقَاتِلُواْ أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لاَ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ (١٢)

then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop.

> so that they may refrain from the disbelief, rebellion and the transgression they indulge in.

Qatadah and others said that;

> the leaders of disbelief were Abu Jahl, Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others.

Al-A`mash narrated from Zayd bin Wahb from Hudhayfah;

> "The people of this **Ayah** were never fought again."
>
> A similar statement was reported from Ali bin Abi Talib, may Allah be pleased with him.

However, this **Ayah** is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this **Ayah** generally applies to them and others as well, Allah knows best.

Al-Walid bin Muslim said that Safwan bin `Amr narrated that Abdur-Rahman bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Sham, he advised them,

> "You will find some people with shaved heads. Therefore, strike the swords upon the parts that

contain the devil, for by Allah, it is better to me to kill one of these people than to kill seventy other men. This is because Allah said, فَقَاتِلُواْ أَئِمَّةَ الْكُفْرِ (then fight (you) against the leaders of disbelief).''

Ibn Abi Hatim collected it.

أَلاَ تُقَـتِلُونَ قَوْماً نَّكَثُواْ أَيْمَـنَهُمْ وَهَمُّواْ بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ

9:13 Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first!

أَتَخْشَوْنَـهُمْ

Do you fear them!

فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤُمِنِينَ

Allah has more right that you should fear Him if you are believers.

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

9:14 Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

9:15 And remove the anger of their (believers') hearts.

وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

Allah says;

أَلاَ تُقَاتِلُونَ قَوْمًا نَّكَثُواْ أَيْمَانَهُمْ وَهَمُّواْ بِإِخْرَاجِ الرَّسُولِ ...

Will you not fight a people who have violated their oaths and intended to expel the Messenger,

These **Ayat** encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger from Makkah.

Allah said in other **Ayat**,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you; they were plotting and Allah too was plotting; and Allah is the best of those who plot. (8:30)

يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُواْ بِاللَّهِ رَبِّكُمْ

...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord! (60:1)

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الاٌّرْضِ لِيُخْرِجُوكَ مِنْهَا

And verily, they were about to frighten you so much as to drive you out from the land. (17:76)

Allah's statement,

... وَهُم بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ ...

while they did attack you first,

> refers to the battle of **Badr** when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before.
>
> It was also said that these **Ayat** refer to the idolators breaking the peace agreement with Muslims and aiding Bani Bakr, their allies, against Khuza`ah, the ally of the Messenger of Allah. This is why the Messenger of Allah marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allah.

Allah said,

... أَتَخْشَوْنَهُمْ فَاللّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤُمِنِينَ (١٣)

Do you fear them!

Allah has more right that you should fear Him if you are believers.

> Allah says here, `Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allah next said, while ordering the believers and explaining the wisdom of ordaining **Jihad** against them, all the while able to destroy their enemies with a command from Him,

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (١٤)

Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.

This **Ayah** includes all believers, even though Mujahid, Ikrimah and As-Suddi said that it refers to Khuza`ah.

Concerning the believers, Allah said;

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ...

and remove the anger of their hearts,

then

... وَيَتُوبُ اللّهُ عَلَى مَن يَشَاء ...

Allah accepts the repentance of whom He wills,

from His servants,

... وَاللّهُ عَلِيمٌ ...

Allah is All-Knowing,

in what benefits His servants,

... حَكِيمٌ (١٥)

All-Wise,

in His actions and statements, whether narrative or legislative.

Allah does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ اللَّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِيجَةً

9:16 Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought, and have not taken Walijah besides Allah and His Messenger, and the believers.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Allah is well-acquainted with what you do.

Among the Wisdom of Jihad is to test the Muslims

Allah said,

أَمْ حَسِبْتُمْ ...

Do you think,

O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent

... أَن تُتْرَكُوا ...

that you shall be left alone,

This is why Allah said next,

... وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِيجَةً ...

while Allah has not yet tested those among you who have striven hard and fought and have not taken **Walijah** besides Allah and His Messenger, and the believers...,

meaning, supporters and confidants. Rather, they are sincere for Allah and His Messenger inwardly and outwardly.

Allah also said;

الم

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Alif-Lam-Mim.

Do people think that they will be left alone because they say: "We believe,'' and will not be tested.

And We indeed tested those who were before them. And Allah will certainly make known those who are true, and will certainly make known those who are liars... (29:1-3)

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are patient. (3:142)

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. (3:179)

In summary, since Allah legislated **Jihad** for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him.

... وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٦)

Allah is well-acquainted with what you do.

Allah, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allah knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah's judgment and decision.

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ

9:17 It is not for the Mushrikin, to maintain the Masjids of Allah, while they witness against themselves of disbelief.

أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ وَفِى النَّارِ هُمْ خَـلِدُونَ

The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى

9:18 The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give Zakah and fear none but Allah.

أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ

It is they who are on true guidance.

It is not for Idolators to maintain the Masjids of Allah

Allah says;

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ ...

It is not for the **Mushrikin**, to maintain the **Masjids** of Allah, while they witness against themselves of disbelief.

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the **Masjids** of Allah that were built in His Name alone without partners.

Those who read the **Ayah**, "**Masjid Allah**'', said that;

it refers to **Al-Masjid Al-Haram**, the most honored **Masjid** on the earth, which was built, from the first day, for the purpose of worshipping Allah alone without partners. It was built by **Khalil Ar-Rahman** (the Prophet Ibrahim) peace be upon him.

The idolators do this while they themselves testify to their disbelief with their statements and actions.

As-Suddi said,

"If you ask a Christian, `What is your religion', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a **Sabi'** and a **Mushrik**!'"

... أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ ...

The works of such are in vain,

because of their **Shirk**,

... وَفِي النَّارِ هُمْ خَالِدُونَ (١٧)

and in Fire shall they abide.

Allah said in another **Ayah**,

وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

And why should not Allah punish them while they hinder (men) from **Al-Masjid Al-Haram**, and they are not its guardians! None can be its guardians except those with **Taqwa**, but most of them know not. (8:34)

Believers are the True Maintainers of the Masjids

Allah said,

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day.

Therefore, Allah testifies to the faith of those who maintain the **Masjids**.

Abdur-Razzaq narrated that `Amr bin Maymun Al-Awdi said,

"I met the Companions of the Prophet and they were saying, `The **Masjids** are the Houses of Allah on the earth. It is a promise from Allah that He is generous to those who visit Him in the **Masjids**.''

Allah said next,

... وَأَقَامَ الصَّلاَةَ ...

perform the **Salah**,

one of the major acts of worship practiced by the body,

... وَآتَى الزَّكَاةَ ...

and give the **Zakah**,

which is the best act that benefits other people,

... وَلَمْ يَخْشَ إِلاَّ اللّهَ ...

and fear none but Allah,

they fear only Allah, the Exalted, and none else,

... فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ (١٨)

It is they who are on true guidance.

Ali bin Abi Talhah said that Ibn Abbas said about Allah's statement, إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ (The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day),

"He who singles out Allah (in worship), has faith in the Last Day.''

And he said;

"He who believes in what Allah has revealed,

وَأَقَامَ الصَّلاَةَ (perform the Salah), establishes the five daily prayers,

وَلَمْ يَخْشَ إِلاَّ اللّهَ (and fear none but Allah), worships Allah alone,

فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ

it may be they who are on true guidance.

Allah says, `It is they who are the successful ones in truth.'

Similarly, Allah said to His Prophet,

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

> It may be that your Lord will raise you to **Maqam Mahmud**, (17:79)
>
> Allah says here,
>
> `Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).'

Every `might' in the Qur'an means `shall'.''

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَجَـهَدَ فِى سَبِيلِ اللَّهِ

9:19 Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah!

لاَ يَسْتَوُونَ عِندَ اللَّهِ

They are not equal before Allah.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not those people who are the wrongdoers.

الَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَـهَدُواْ فِى سَبِيلِ اللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللَّهِ

9:20 Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah.

وَأُوْلَـئِكَ هُمُ الْفَائِزُونَ

They are the successful.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَنٍ وَجَنَّـتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

9:21 Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

خَـلِدِينَ فِيهَآ أَبَداً

9:22 They will dwell therein forever.

إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ

Verily, with Allah is a great reward.

Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihad

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّهِ ...

Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram** as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah!

In his **Tafsir**, Al-`Awfi reported that Ibn Abbas explained this **Ayah**:

> "The idolators said, `Maintaining **Al-Masjid Al-Haram** and providing water for pilgrims are better than embracing the faith and performing **Jihad**.'
>
> They used to boast and show off among the people because they claimed, they were the people and maintainers of **Al-Masjid Al-Haram**. Allah mentioned their arrogance and rejection (of the faith), saying to `the people of **Al-Haram**', who were idolators,
>
> قَدْ كَانَتْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَكُنتُمْ عَلَى أَعْقَـبِكُمْ تَنكِصُونَ
>
> مُسْتَكْبِرِينَ بِهِ سَـمِراً تَهْجُرُونَ
>
> Indeed My **Ayat** used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'an) by night. (23:66-67)
>
> They used to boast about being those who maintained the Sacred Sanctuary, **بِهِ سَـمِراً** (talking about it by night).
>
> They used to talk about this by night while shunning the Qur'an and the Prophet.
>
> Allah declared that faith and **Jihad** with the Prophet are better than the idolators' maintaining **Al-Masjid Al-Haram** and providing water for pilgrims. These actions -- maintaining and serving Allah's House -- will not benefit them with Allah because they associate others with Him.

Allah the Exalted said,

... لاَ يَسْتَوُونَ عِندَ اللّهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٩)

They are not equal before Allah. And Allah guides not those people who are the wrongdoers.

> those who claimed they are the maintainers of the House. Allah described them with injustice, on account of their **Shirk**, and thus, their maintaining the **Masjid** will not avail them.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"This **Ayah** was revealed about Al-Abbas bin Abdul-Muttalib, for when he was captured in the battle of **Badr**, he said, `If you rushed before us to embrace Islam, perform **Hijrah** and **Jihad**, we were maintaining **Al-Masjid Al-Haram**, providing water for the pilgrims and setting the indebted free.'

Allah, the Exalted and Ever High, said,

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّهِ لاَ يَسْتَوُونَ عِندَ اللّهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram** as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah! They are not equal before Allah. And Allah guides not those people who are the wrongdoers.

> Allah says, `All these actions were performed while committing **Shirk**, and I do not accept the (good deeds) that are performed while in a state of **Shirk**.'''

Ad-Dahhak bin Muzahim said,

"Muslims came to Al-Abbas and his friends who were captured during the battle of **Badr** and

admonished them for their **Shirk**. Al-Abbas said, `By Allah! We used to maintain **Al-Masjid Al-Haram**, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allah revealed this verse, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ (Do you consider the providing of drinking water to the pilgrims...''

There is a **Hadith** (from the Prophet) about the **Tafsir** of this **Ayah** that we should mention.

Abdur-Razzaq recorded that An-Nu`man bin Bashir said that;

> a man said, "I do not care if I do not perform an action after embracing Islam other than providing drinking water for pilgrims (who visit the **Ka`bah** at Makkah).''
>
> Another man said, "I do not care if I do not perform an action after embracing Islam other than maintaining **Al-Masjid Al-Haram**.''
>
> A third man said, "**Jihad** in the cause of Allah is more righteous than what you have said.''
>
> Umar admonished them, "Do not raise your voices next to the **Minbar** of the Messenger of Allah,''
>
> and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet and ask him.''
>
> This verse was revealed, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ (Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram**), until, لاَ يَسْتَوُونَ عِندَ اللّهِ (They are not equal before Allah).

Then Allah said;

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللّهِ وَأُوْلَئِكَ هُمُ الْفَائِزُونَ (٢٠)

Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ (٢١)

Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللّهَ عِندَهُ أَجْرٌ عَظِيمٌ (٢٢)

They will dwell therein forever. Verily, with Allah is a great reward.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ ءَابَآءَكُمْ وَإِخْوَنَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّواْ الْكُفْرَ عَلَى الإِيمَـنِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

9:23 O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَنُكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَلٌ اقْتَرَفْتُمُوهَا وَتِجَـرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَـكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

9:24 Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

And Allah guides not the people who are rebellious.

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ آبَاءكُمْ وَإِخْوَانَكُمْ أَوْلِيَاء إَنِ اسْتَحَبُّواْ الْكُفْرَ عَلَى الإِيمَانِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٢٣)

O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith.

Allah warns,

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَـئِكَ كَتَبَ فِى قُلُوبِهِمُ الإِيمَـنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a **Ruh** (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow. (58:22)

Al-Hafiz Al-Bayhaqi recorded that Abdullah bin Shawdhab said,

> "The father of Abu Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of **Badr**, and Abu Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu Ubaydah headed towards him and killed him. Allah revealed this Ayah in his case,
>
> لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ
>
> You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.'' (58:22)

Allah commanded His Messenger to warn those who prefer their family, relatives or tribe to Allah, His Messenger and **Jihad** in His cause,

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا ...

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, (amassed and collected),

... وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا ...

the commerce in which you fear a decline, and the dwellings in which you delight,

and prefer and love because they are comfortable and good. If all these things,

... أَحَبَّ إِلَيْكُم مِّنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا ...

are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait...

for what will befall you of Allah's punishment and torment,

... حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٢٤)

until Allah brings about His decision. And Allah guides not the people who are rebellious.

Imam Ahmad recorded that Zuhrah bin Ma`bad said that his grandfather said,

"We were with the Messenger of Allah, while he was holding the hand of Umar bin Al-Khattab. Umar said, `By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.'

The Messenger of Allah said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِه

None among you will attain faith until I become dearer to him than even himself.

Umar said, `Verily, now, you are dearer to me than myself, by Allah!'

The Messenger of Allah said, يَا عُمَرَ الْآنَ (Now, O `Umar)!''

Al-Bukhari also collected this **Hadith**.

Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn Umar said,

"I heard the Messenger of Allah saying,

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُم

If you transact in **`Iynah** (a type of **Riba**), follow the tails of cows (tilling the land), become content with agriculture and abandoned **Jihad**, Allah will send on you disgrace that He will not remove until, you return to your religion.''

لَقَدْ نَصَرَكُمُ اللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

9:25 Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُوداً لَّمْ تَرَوْهَا وَعذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَآءُ الْكَـفِرِينَ

9:26 Then Allah did send down His Sakinah (tranquility) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَآءُ

9:27 Then after that Allah will accept the repentance of whom He wills.

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah is Oft-Forgiving, Most Merciful.

The Outcome of Victory by Way of the Unseen Aid

Allah says;

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ (٢٥)

Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

Ibn Jurayj reported from Mujahid that;

> this was the first Ayah of **Bara'ah** in which Allah, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger. Allah mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many.
>
> On the day of Hunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allah Allah then sent down His aid and support to His Messenger and the believers who remained with him, so that they were aware that victory is from Allah alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allah's leave, and Allah is ever with those who are patient.
>
> We will explain this subject in detail below,

The Battle of Hunayn

The battle of Hunayn occurred after the victory of Makkah, in the month of Shawwal of the eighth year of **Hijrah**.

After the Prophet conquered Makkah and things settled, most of its people embraced Islam and he set them free. News came to the Messenger of Allah that the tribe of Hawazin were gathering their forces to fight him, under the command of Malik bin Awf An-Nadri, as well as, the entire tribe of Thaqif, the tribes of Banu Jusham, Banu Sa`d bin Bakr, a few people of Awza` from

Banu Hilal and some people from Bani Amr bin Amir and Awf bin Amir.

They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allah marched to meet them with the army that he brought to conquer Makkah, ten thousand from the **Muhajirin**, the **Ansar** and various Arab tribes. Along with them came the **Tulaqa** numbering two thousand men.

The Messenger took them along to meet the enemy. The two armies met in Hunayn, a valley between Makkah and At-Ta'if.

The battle started in the early part of the morning, when the Huwazin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwazin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allah described them.

The Messenger of Allah remained firm in his position while riding his mule, Ash-Shahba'. He was leading his mule towards the enemy, while his uncle Al-Abbas was holding its right-hand rope and (his cousin) Abu Sufyan bin Al-Harith bin Abdul-Muttalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allah was declaring his name aloud and saying,

إِلَيَّ عِبَادَ اللهِ إِلَيَ أَنَا رَسُولُ الله

> O servants of Allah! Come back to me! I am the Messenger of Allah!

He repeated these words,

أَنَا النَّبِيُّ لَاكَذِبْ. أَنَا ابْنُ عَبْدِالْمُطَّلِب

> I am the Prophet, not lying! I am the son of Abdul-Muttalib!

There remained between a hundred and eighty Companions with the Prophet. These included

- Abu Bakr,
- Umar,

- Al-Abbas,
- Ali,
- Al-Fadl bin Abbas,
- Abu Sufyan bin Al-Harith,
- Ayman the son of Umm Ayman and
- Usamah bin Zayd.

There were many other Companions, may Allah be pleased with them.

The Prophet commanded his uncle Al-Abbas, whose voice was rather loud, to call at the top of his voice, "O Companions of the **Samurah** (tree)' referring to the **Muhajirin** and **Ansar** who gave their pledge under the tree during the pledge of **Ridwan**, not to run away and retreat.

He also called, "O Companions of **Surah Al-Baqarah**.''

Upon hearing that, those heralded started saying,

"Here we are!

Here we are!''

Muslims started returning in the direction of the Messenger of Allah. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allah on foot.

When a large crowd gathered around the Messenger of Allah, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allah,

أَللّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي

O Allah! Fulfill Your promise to me!

Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat.

The Muslims pursued the enemy, killing and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allah.

In the Two **Sahihs**, it is recorded that Shubah said that Abu Ishaq said that;

> Al-Bara bin Azib said to a man who asked him, "O Abu Amarah! Did you run away during Hunayn and leave the Messenger of Allah?''
>
> Al-Bara' said, "But the Messenger of Allah did not run away. Hawazin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawazin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allah proclaiming, -- while Abu Sufyan was holding the bridle of his white mule,
>
> أَنَا النَّبِيُّ لَاكَذِبْ أَنَا ابْنُ عَبْدِالْمُطَّلِب
>
> I am the Prophet, not lying, I am the son of Abdul-Muttalib!"
>
> This shows the great courage on behalf of the Prophet in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allah was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him.
>
> May Allah's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allah and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions.

Allah said,

ثُمَّ أَنَزلَ اللّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ...

Then Allah did send down His **Sakinah** on His Messenger,

> He sent down tranquility and reassurance to His Messenger,

... وَعَلَى الْمُؤْمِنِينَ ...

and on the believers,

> who remained with him,

... وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا ...

and sent down forces which you saw not, (this refers to angels).

... وَعذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَاء الْكَافِرِينَ (٢٦)

and punished the disbelievers. Such is the recompense of disbelievers.

Imam Abu Jafar bin Jarir (At-Tabari) said that Al-Qasim narrated to them, that Al-Hasan bin Arafah said that Al-Mu`tamir bin Sulayman said from `Awf bin Abi Jamilah Al-Arabi who said that he heard Abdur-Rahman, the freed slave of Ibn Barthan saying,

> "A man who participated in Hunayn with the idolators narrated to me, `When we met the Messenger of Allah and his Companions on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allah. At that time, men with white handsome faces intercepted us and said: `Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'''

Allah said,

ثُمَّ يَتُوبُ اللّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَاء وَاللّهُ غَفُورٌ رَّحِيمٌ (٢٧)

Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.

Allah forgave the rest of Huwazin when they embraced Islam and went to the Prophet, before he arrived at Makkah in the Jiranah area. This occurred twenty days after the battle of Hunayn.

The Messenger gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former.

The Prophet released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the **Tulaqa**, so that their hearts would be inclined towards Islam. He gave each of them a hundred camels, and the same to Malik bin Awf An-Nasri whom he appointed chief of his people (Huwazin) as he was before.

Malik bin Awf said a poem in which he praised the Messenger of Allah for his generosity and extraordinary courage.

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُوا۟ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا

9:28 O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year;

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَآءَ

and if you fear poverty, Allah will enrich you if He wills, out of His bounty.

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

Surely, Allah is All-Knowing, All-Wise.

قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَـٰغِرُونَ

9:29 Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.

Idolators are no longer allowed into Al-Masjid Al-Haram

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا ...

O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year;

Allah commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from **Al-Masjid Al-Haram**.

After the revelation of this **Ayah**, idolators were no longer allowed to go near the **Masjid**.

This **Ayah** was revealed in the ninth year of **Hijrah**. The Messenger of Allah sent Ali in the company of Abu Bakr that year to publicize to the idolators that no **Mushrik** will be allowed to perform **Hajj** after that year, nor a naked person allowed to perform Tawaf around the House.

Allah completed this decree, made it a legislative ruling, as well as, a fact of reality.

Abdur-Razzaq recorded that Jabir bin Abdullah commented on the **Ayah**, يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا (O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year),

> "Unless it was a servant or one of the people of **Dhimmah**.''

Imam Abu Amr Al-Awza'i said,

> "Umar bin Abdul-Aziz wrote (to his governors) to prevent Jews and Christians from entering the **Masjids** of Muslims, and he followed his order with Allah's statement, إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (Verily, the **Mushrikin** are impure).

Ata said,

> "All of the Sacred Area (the **Haram**) is considered a **Masjid**, for Allah said, فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا (So let them not come near Al-**Masjid Al-Haram** (at Makkah) after this year).''

This **Ayah** indicates that idolators are impure and that the believers are pure. In the **Sahih** is the following,

الْمُؤْمِنُ لَا يَنْجُس

> The believer does not become impure.

Allah said,

... وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ ...

and if you fear poverty, Allah will enrich you, out of His bounty.

Muhammad bin Ishaq commented,

> "The people said, `Our markets will be closed, our commerce disrupted, and what we earned will vanish.'

So Allah revealed this verse, وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ (and if you fear poverty, Allah will enrich you, out of His bounty), from other resources, إِن شَاء (if He wills), until, وَهُمْ صَاغِرُونَ (... and feel themselves subdued).

This **Ayah** means, `this will be your compensation for the closed markets that you feared would result.'

Therefore, Allah compensated them for the losses they incurred because they severed ties with idolators, by the **Jizyah** they earned from the People of the Book.''

Similar statements were reported from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Qatadah and Ad-Dahhak and others.

Allah said,

... إِنَّ اللّهَ عَلِيمٌ ...

Surely, Allah is All-Knowing, (in what benefits you),

... حَكِيمٌ (٢٨)

All-Wise,

in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allah compensated Muslims for their losses by the amount of **Jizyah** that they took from the people of **Dhimmah**.

The Order to fight People of the Scriptures until They give the Jizyah

Allah said,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ ...

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the **Jizyah** with willing submission, and feel themselves subdued.

Therefore, when People of the Scriptures disbelieved in Muhammad, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allah's Law and religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad, because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allah, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets . Hence Allah's statement,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ ...

> Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,

This honorable **Ayah** was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allah commanded His Messenger to fight the People of the Scriptures, Jews and Christians, on the ninth year of **Hijrah**, and he prepared his army to fight

the Romans and called the people to **Jihad** announcing his intent and destination.

The Messenger sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat.

The Messenger of Allah marched, heading towards Ash-Sham to fight the Romans until he reached Tabuk, where he set camp for about twenty days next to its water resources. He then prayed to Allah for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allah willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allah said,

... حَتَّى يُعْطُواْ الْجِزْيَةَ ...

until they pay the **Jizyah**,

if they do not choose to embrace Islam,

... عَن يَدٍ ...

with willing submission,

in defeat and subservience,

... وَهُمْ صَاغِرُونَ (٢٩)

and feel themselves subdued.

disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of **Dhimmah** or elevate them above Muslims, for they are miserable, disgraced and humiliated.

Muslim recorded from Abu Hurayrah that the Prophet said,

لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ

Do not initiate the **Salam** to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.

This is why the Leader of the faithful Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace.

The scholars of **Hadith** narrated from Abdur-Rahman bin Ghanm Al-Ashari that he said,

"I recorded for Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham:

`In the Name of Allah, Most Gracious, Most Merciful.

This is a document to the servant of Allah Umar, the Leader of the faithful, from the Christians of such and such city.

- When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion.
- We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims.
- We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors (of our houses of worship) for the wayfarer and passerby.
- Those Muslims who come as guests, will enjoy boarding and food for three days.
- We will not allow a spy against Muslims into our churches and homes or hide deceit (or betrayal) against Muslims.

- We will not teach our children the Qur'an, publicize practices of **Shirk**, invite anyone to **Shirk** or prevent any of our fellows from embracing Islam, if they choose to do so.
- We will respect Muslims, move from the places we sit in if they choose to sit in them.
- We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons.
- We will not encrypt our stamps in Arabic, or sell liquor.
- We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.
- We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices (with prayer) at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets.
- We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims.
- We will be guides for Muslims and refrain from breaching their privacy in their homes.'

When I gave this document to Umar, he added to it,

- We will not beat any Muslim.

- These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our **Dhimmah** (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'''

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَـرَى الْمَسِيحُ ابْنُ اللَّهِ

9:30 And the Jews say: "Uzayr (Ezra) is the son of Allah,'' and the Christians say: "The Messiah is the son of Allah.''

ذَلِكَ قَوْلُهُم بِأَفْوَهِهِمْ يُضَـهِئُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ

That is their saying with their mouths, resembling the saying of those who disbelieved aforetime.

قَـتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

May Allah fight them, how they are deluded away from the truth!

اتَّخَذُواْ أَحْبَـرَهُمْ وَرُهْبَـنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَآ أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهاً وَحِداً لاَّ إِلَـهَ إِلاَّ هُوَ

9:31 They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He.

سُبْحَـنَهُ عَمَّا يُشْرِكُونَ

Praise and hallowed be He above what they associate (with Him).''

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allah tells;

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ...

And the Jews say: "Uzayr (Ezra) is the son of Allah,''

and the Christians say: "The Messiah is the son of Allah.''

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted.

As for the Jews, they claimed that `Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over `Isa, it is obvious. This is why Allah declared both groups to be liars,

... ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ...

That is their saying with their mouths,

but they have no proof that supports their claim, other than lies and fabrications,

... يُضَاهِؤُونَ ...

resembling, (imitating),

... قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ ...

the saying of those who disbelieved aforetime.

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

... قَاتَلَهُمُ اللّهُ ...

may Allah fight them,

Ibn Abbas said,

"May Allah curse them.''

... أَنَّى يُؤْفَكُونَ (٣٠)

how they are deluded away from the truth!

how they deviate from truth, when it is apparent, exchanging it for misguidance.

Allah said next,

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ...

They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam.

Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a **Hadith** via several chains of narration, from Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of **Jahiliyyah**. When the call of the Messenger of Allah reached his area, Adi ran away to Ash-Sham, and his sister and several of his people were captured.

The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this **Ayah**;

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ ...

They took their rabbis and their monks to be their lords besides Allah.

Adi commented, "I said, `They did not worship them.'''

The Prophet said,

بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُم

Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.

The Messenger of Allah said to Adi,

يَا عَدِيُّ مَا تَقُولُ؟

O Adi what do you say?

أَيُفِرُّكَ أَنْ يُقَالَ: اللهُ أَكْبَرَ؟

Did you run away (to Ash-Sham) so that **'Allahu Akbar'** (Allah is the Great) is not pronounced?

فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللهِ؟

Do you know of anything greater than Allah?

مَا يُفِرُّك؟

What made you run away?

أَيُفِرُّكَ أَنْ يُقَالَ: لَا إِلَهَ إِلَّا اللهُ ؟

Did you run away so that **`La ilaha illallah'** is not pronounced?

فَهَلْ تَعْلَمُ مَنْ إِلهٌ إِلَّا اللهُ ؟

Do you know of any deity worthy of worship except Allah?

The Messenger invited Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to Adi,

إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّون

Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.

Hudhayfah bin Al-Yaman, Abdullah bin Abbas and several others said about the explanation of, **ٱتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ**

أَرْبَابًا مِّن دُونِ اللّهِ (They took their rabbis and their monks to be their lords besides Allah...),

> that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.

This is why Allah said,

... وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلَـهًا وَاحِدًا ...

while they were commanded to worship none but One God,

> Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

... لاَّ إِلَـهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١)

None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).

> Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him.

يُرِيدُونَ أَن يُطْفِئُواْ نُورَ اللَّهِ بِأَفْوَهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَـفِرُونَ

9:32 They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

9:33 It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).

People of the Scriptures try to extinguish the Light of Islam

Allah says,

يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللّهِ بِأَفْوَاهِهِمْ ...

They (the disbelieving idolators and People of the Scriptures) want to extinguish the Light of Allah with their mouths,

They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allah was sent with.

Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the Messenger was sent with will certainly shine and spread.

Allah replied to the idolators' desire and hope,

... وَيَأْبَى اللّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٢)

but Allah will not allow except that His Light should be perfected even though the disbelievers (**Kafirun**) hate (it).

Linguistically a **Kafir** is the person who covers something.

For instance, night is called **Kafiran** (covering) because it covers things (with darkness).

The farmer is called **Kafiran**, because he covers seeds in the ground.

Allah said in an **Ayah**,

أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

thereof the growth is pleasing to the (**Kuffar**) tillers. (57:20)

Islam is the Religion That will dominate over all Other Religions

Allah said next,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ ...

It is He Who has sent His Messenger with guidance and the religion of truth.

`Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger came with.

`religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

... لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٣٣)

to make it (Islam) superior over all religions, even though the idolators hate (it).

It is recorded in the **Sahih** that the Messenger of Allah said,

إِنَّ اللهَ زَوَى لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا

Allah made the eastern and western parts of the earth draw near for me (to see), and the rule of my **Ummah** will extend as far as I saw.

Imam Ahmad recorded from Tamim Ad-Dari that he said,

"I heard the Messenger of Allah saying,

لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللهُ بِهِ الْكُفْرَ

This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this

religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people).

Tamim Ad-Dari (who was a Christian before Islam) used to say,

"I have come to know the meaning of this **Hadith** in my own people.

- Those who became Muslims among them acquired goodness, honor and might.
- Disgrace, humiliation and **Jizyah** befell those who remained disbelievers.''

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ كَثِيراً مِّنَ الاٌّحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَـطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

9:34 O you who believe! Verily, there are many of the Ahbar (rabbis) and the Ruhban (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

يَوْمَ يُحْمَى عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ

9:35 On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs,

هَـذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ

(and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.''

Warning against Corrupt Scholars and Misguided Worshippers

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّ كَثِيرًا مِّنَ الأَحْبَارِ وَالرُّهْبَانِ ...

O you who believe! Verily, there are many of the **Ahbar** (rabbis) and the **Ruhban** (monks) who,

As-Suddi said that;

the **Ahbar** are Jewish rabbis, while the **Ruhban** are Christian monks.

This statement is true, for **Ahbar** are Jewish rabbis, just as Allah said,

لَوْلاَ يَنْهَـهُمُ الرَّبَّـنِيُّونَ وَالاٌّحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ

Why do not the **Ahbar** (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things. (5:63)

The **Ruhban** are Christian monks or worshippers, while the **`Qissisun'** are their scholars.

Allah said in another **Ayah**,

ذلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَاناً

This is because among them, there are **Qissisin** and **Ruhban**... (5:82)

This **Ayah** warns against corrupt scholars and misguided worshippers.

Sufyan bin Uyaynah said,

"Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians.''

An authentic **Hadith** declares,

لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّة

You will follow the ways of those who were before you, step by step.

They asked, "Jews and Christians?''

He said, **فَمَن** (Who else)!

In another narration, they asked, "Persia and Rome?''

He said,

فَمَن النَّاس إِلَّا هَؤُلَاءِ ؟

And who else if it was not them?

These texts warn against imitating them in action and statement, for they, as Allah stated,

... لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property.

For instance, the Jews were respected by the people of **Jahiliyyah** and collected gifts, taxes and presents from them.

When Allah sent His Messenger, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allah extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allah, the Exalted.

Allah said next,

... وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

and hinder (them) from the way of Allah.

> Therefore, they illegally devour people's property and hinder them from following the truth.
>
> They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness.
>
> The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

Torment of Those Who hoard Gold and Silver

Allah said,

... وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ (٣٤)

And those who hoard (Kanz) gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

> This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt.

Ibn Al-Mubarak once said,

> "What corrupted the religion, except kings and wicked **Ahbar** and **Ruhban**."

As for **Kanz**, it refers to the wealth on which **Zakah** has not been paid, according to Malik, who narrated this from Abdullah bin Dinar from Ibn Umar that.

Al-Bukhari recorded that Az-Zuhri said that Khalid bin Aslam said that Abdullah bin Umar said,

> "This was before **Zakah** was ordained. When **Zakah** was ordained, Allah made it a cleanser for wealth.''

Umar bin Abdul-`Aziz and Irak bin Malik said that this **Ayah** was abrogated by Allah's statement,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

> Take Sadaqah (alms) from their wealth. (9:103)

There are many **Hadiths** that admonish hoarding gold and silver. We will mention here some of these **Hadiths**.

Abdur-Razzaq recorded a **Hadith** from Ali about Allah's statement, وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ (And those who hoard up gold and silver...) Ali said that the Prophet said,

تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّة

> Woe to gold! Woe to silver.
>
> He repeated this statement thrice, and this **Hadith** was hard on the Companions of the Messenger of Allah, who said, "What type of wealth should we use!''
>
> Umar said, "I will find out for you,'' and he asked, "O Allah's Messenger! Your statement was hard for your Companions. They asked, `What wealth should we use?'''
>
> The Prophet answered,

لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِه

> A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.

Allah's statement,

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ هَـذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ (٣٥)

On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.''

These words will be said to them as a way of admonishing, criticizing and mocking them.

Allah also said;

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!'' (44:48-49)

There is a saying that goes,

"He who covets a thing and prefers it to Allah's obedience, will be punished with it.''

Because hoarding money was better to these people than Allah's pleasure, they were punished with it.

For instance, Abu Lahab, may Allah curse him, was especially active in defying the Messenger of Allah, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life.

Likewise, money was precious to those who hoarded it in this life. Therefore, money will

produce the worst harm for them in the Hereafter, when it will be heated in the Fire of **Jahannam**, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imam Abu Jafar Ibn Jarir recorded that Thawban said that the Messenger of Allah used to declare,

مَنْ تَرك بَعْدَهُ كَنْزًا مُثِّلَ لَهُ يومَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَان يَتْبَعُهُ ويَقُولُ: وَيْلَكَ مَا أَنْتَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ ولَا يزَالُ يَتْبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتْبَعُهَا سَائِرَ جَسَدِه

Whoever leaves a treasure behind (on which he did not pay the Zakah), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, `Woe to you! Who are you!' The snake will say, `I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then devour his whole body.

Ibn Hibban also collected this **Hadith** in his **Sahih**.

Part of this **Hadith** was also collected in the Two **Sahihs** from Abu Hurayrah.

In his **Sahih**, Muslim recorded from Abu Hurayrah that the Messenger of Allah said,

مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبْهَتُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّار

Every man who does not pay the **Zakah** due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty

thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.

In the Tafsir of this **Ayah**, Al-Bukhari recorded that Zayd bin Wahb said,

"I passed by Abu Dharr in the area of Rabadhah and asked him, `What made you reside in this area?'

He said, `We were in Ash-Sham when I recited this **Ayah**,

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

Mu`awiyah said, `This **Ayah** is not about us, it is only about the People of the Book.'

So I (Abu Dharr) said, `Rather, it is about us and them.''

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْراً فِي كِتَـبِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَت وَالاٌّرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ

9:36 Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred.

ذلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـتِلُونَكُمْ كَآفَّةً

That is the right religion, so wrong not yourselves therein, and fight against the Mushrikin idolaters collectively as they fight against you collectively.

The Year consists of Twelve Months

Allah said,

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ ...

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth;

Imam Ahmad recorded that Abu Bakrah said that the Prophet said in a speech during his **Hajj**,

أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ

The division of time has turned to its original form which was current when Allah created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession **Dhul-Qa`dah**, **Dhul-Hijjah** and **Muharram**, and (the fourth is) **Rajab** of (the tribe of) **Mudar** which comes between **Jumada** (**Ath-Thaniyah**) and **Sha`ban**.''

The Prophet then asked,

أَيُّ يَوْمٍ هَذَا ؟

What is the day today?

We said, "Allah and His Messenger know better.

He kept quiet until we thought that he might give that day another name.

أَلَيْسَ يَوْمَ النَّحْرِ؟

He said: Isn't it the day of **Nahr**?

We replied, "Yes.''

أيُّ شَهْرٍ هَذَا ؟

He further asked, Which month is this?

We again said, "Allah and His Messenger know better,'' and he kept quiet and made us think that he might give it another name.

أَلَيْسَ ذَا الحِجَّةِ ؟

Then he said, (Isn't it the month of **Dhul-Hijjah**?

We replied, "Yes.''

أيُّ بَلَدٍ هَذَا ؟

He asked, What town is this?

We said, "Allah and His Messenger know better,'' and he kept quiet until we thought that he might change its name.

أَلَيْسَتِ الْبَلْدَةَ ؟

He asked, Isn't this the (Sacred) Town?

We said, "Yes.''

He said,

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.

Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours.

وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ،

Verily, you will meet your Lord and He will question you about your actions.

أَلَا لَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا

Behold! Do not revert to misguidance after me by striking the necks of one another.

هَلْ بَلَّغْتُ ؟

Have I conveyed?

أَلَا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَه

It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.

Al-Bukhari and Muslim collected this **Hadith**.

In a small book collected by Shaykh Alam ad-Din As-Sakhawi, entitled, Al-Mashhur fi Asma' Al-Ayam wash-Shuhur, he mentioned that;

- **Muharram** is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not.

The author said, "...and

- **Safar** is so named because they used to leave their homes during that month for fighting and traveling. When saying **`Safir'** a place, it means to leave it...
- **Rabi Al-Awwal** is called that because they used to do **Irtiba** in it, that is to maintain one's property... and
- **Rabi Al-Akhir**, was so named for the same reasons.
- **Jumada** is called that because the water would dry up (**Jamud**) then....They say **Jumada Al-Uwla** and **Al-Awwal**, or **Jumada Al-Akhar** or **Al-Akhirah**.
- **Rajab** comes from **Tarjib**, meaning to honor.

- **Shaban** because the tribes would separate and return to their homes.
- **Ramadan** was so named because of the severity of the **Ramda**' - that is - the heat, and they say that the branch **Ramadat** when it is thirsty...And the saying that it is a Name of Allah is a mistake, for there is no proof or support for that...''

The Sacred Months

Allah said,

... مِنْهَا أَرْبَعَةٌ حُرُمٌ ...

of them four are sacred.

The Arabs used to consider these months sacred during the time of **Jahiliyyah**, except for a group of them called Al-Basl, who held eight months of the year to be sacred as way of exaggeration in religion.

The Prophet said,

ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَان

Three are in succession; **Dhul-Qa`dah**, **Dhul-Hijjah** and **Muharram**, and (the fourth is) **Rajab** (of (the tribe of) Mudar which comes between **Jumada** (**Ath-Thani**)) and **Shaban**.

The Prophet said "**Rajab** of Mudar'' to attest to the custom of **Mudar**, in saying that **Rajab** is the month that is between **Jumada** and **Shaban**, not as the tribe of Rabiah thought, that it is between **Shaban** and **Shawwal**, which is **Ramadan** in the present calendar.

The four Sacred Months were made four, three in succession and one alone, so that the **Hajj** and **Umrah** are performed with ease.

- **Dhul-Qadah**, the month before the **Hajj** month, was made sacred because they refrained from fighting during that month.

- **Dhul-Hijjah**, the next month, was made sacred because it is the month of **Hajj**, during which they performed **Hajj** rituals.
- **Muharram**, which comes next, was made sacred so that they are able to go back to their areas in safety (after performing **Hajj**).
- **Rajab**, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform **Umrah** and visit the House and then go back to their areas safely.

Allah said next,

... ذَلِكَ الدِّينُ الْقَيِّمُ ...

That is the right religion,

> that is the Straight Law, requiring implementing Allah's order concerning the months that He made sacred and their true count as it was originally written by Allah.

Allah said,

... فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ ...

so wrong not yourselves therein,

> during these Sacred Months, for sin in them is worse than sin in other months.
>
> Likewise, sins in the Sacred City are written multiplied,
>
> وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ
>
> ...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment. (22:25)

Similarly, sin in general is worse during the Sacred Months.

Ali bin Abi Talhah narrated that Ibn Abbas said, Allah's statement, إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ (Verily, the number of months with Allah...), is connected to فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ (so wrong not yourselves therein),

> "In all (twelve) months. Allah then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them.''

Qatadah said about Allah's statement, فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ (so wrong not yourselves therein),

> "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allah makes things graver than others as He will.''

He also said,

> "Allah has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the **Masajid** above other areas of the earth, **Ramadan** and the Sacred Months above all months, Friday above the other days and **Laylatul-Qadr** (The Night of Decree) above all nights.
>
> Therefore, sanctify what Allah has sanctified, for doing so is the practice of people of understanding and comprehension.''

Fighting in the Sacred Months

Allah said,

... وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً ...

and fight against the idolators collectively, (all of you),

... كَمَا يُقَاتِلُونَكُمْ كَآفَّةً ...

as they fight against you collectively, (all of them),

... وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ (٣٦)

But know that Allah is with those who have **Taqwa**,

and know that initiating battle during the Sacred Months is forbidden.

Allah said in other **Ayat**,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month. (5:2)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَـتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (**Qisas**). Then whoever transgresses the prohibition against you, you transgress likewise against him. (2:194)

and,

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ

Then when the Sacred Months have passed, kill the idolators... (9:5)

As for Allah's statement,

... وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً ...

And fight against the idolators collectively as they fight against you collectively,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein.

Allah said in other **Ayat**,

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَـتُ قِصَاصٌ

> The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (**Qisas**). (2:194)

وَلاَ تُقَـتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَـتِلُوكُمْ فِيهِ فَإِن قَـتَلُوكُمْ فَاقْتُلُوهُمْ

> And fight not with them at **Al-Masjid Al-Haram**, unless they (first) fight you there. But if they attack you, then kill them. (2:191)

As for the Messenger of Allah laying siege to At-Ta'if until the Sacred Month started, it was a continuation of the battle against Hawazin and their allies from Thaqif. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allah marched to meet them and when they took refuge in At-Ta'if, the Prophet laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger broke the siege and went back (to Makkah). So fighting that carries over into it (the Sacred Month) is not the same as initiating warfare during it, Allah knows best.

إِنَّمَا النَّسِىءُ زِيَادَةٌ فِى الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُواْ يُحِلُّونَهُ عَاماً وَيُحَرِّمُونَهُ عَاماً لِّيُوَاطِئُواْ عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّواْ مَا حَرَّمَ اللَّهُ

9:37 The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.

زُيِّنَ لَهُمْ سُوءُ أَعْمَـلِهِمْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَـفِرِينَ

The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.

Admonishing the Preference of Opinion in a Religious Matter

Allah says;

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا
وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِؤُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زُيِّنَ لَهُمْ
سُوءُ أَعْمَالِهِمْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٣٧)

The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.

> Allah admonishes the idolators for choosing their wicked opinions over Allah's Law. They changed Allah's legislation based upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islam they innovated a change in the Sacred Month of **Muharram**, delaying it to the month of **Safar**! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allah decided!

Ali bin Abi Talhah said that Ibn Abbas commented on Allah's statement, إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ (The postponing (of a Sacred Month) is indeed an addition to disbelief),

"Junadah bin Awf bin Umayyah Al-Kinani, known as Abu Thumamah, used to attend the **Hajj** season every year and declare, `Abu Thumamah is never rejected nor refuted!,' and he used to treat **Safar** as sacred for people one year (and un-sanctify **Muharram**) and treat **Muharram** as sacred another year (and un-sanctify **Safar** in that year). This is why Allah said, إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ (The postponing (of a Sacred Month) is indeed an addition to disbelief). Allah says, `They allow **Muharram** one year and make it sacred another year.'"

Al-Awfi narrated a similar statement from Ibn Abbas.

Layth bin Abi Sulaym narrated that Mujahid said,

"There was a man from Bani Kinanah who would attend the **Hajj** season every year riding his donkey. He would proclaim, `O people! I am never rejected, denied or refuted in what I say. We made this coming **Muharram** sacred, and **Safar** not!' The following year he would come again and declare the same words then say, `We made this coming **Safar** sacred and delayed **Muharram** (revoked its sanctity).' This is the meaning of Allah's statement, لِّيُوَاطِؤُواْ عِدَّةَ مَا حَرَّمَ اللّهُ (in order to adjust the number of months forbidden by Allah), to four months. Allah says, `They allow what Allah disallowed by delaying the Sacred Month.'"

The idolators used to allow **Muharram** one year and sanctify **Safar** in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify **Muharram** and continue the year, **Safar**, **Rabi`**, until the end of the year.

... يُحِلِّونَهُ عَاماً وَيُحَرِّمُونَهُ عَاماً لِّيُوَاطِؤُواْ عِدَّةَ مَا حَرَّمَ اللّهُ فَيُحِلُّواْ مَا حَرَّمَ اللّهُ...

> They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, **Muharram**, and postpone and delay it another year to **Safar**.

In his book of **Sirah**, Imam Muhammad bin Ishaq presented a very useful beneficial discussion on this matter. He said;

> "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allah sanctified of them and sanctifying what Allah allowed of them, was "Al-Qalammas''. He was Hudhayfah bin Abd Fuqaym bin Adi bin Amr bin Thalabah bin Al-Harith bin Malik bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Madd bin Adnan.
>
> His son Abbad maintained this practice, then after him his son Qala bin Abbad did the same, Then his son Umayyah bin Qala, then his son Awf bin Umayyah, then his son Abu Thumamah Junadah bin Awf. He was the last one of his sons (to continue this practice) before Islam.
>
> The Arabs used to gather around him when **Hajj** finished, and he would stand and give them a speech in which he sanctifies **Rajab**, **Dhul-Qadah** and **Dhul-Hijjah**. He would defer the sanctity of **Muharram** to **Safar** one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allah made sacred. Therefore, he would allow what Allah prohibited and prohibit what Allah allowed.''
>
> Allah knows best.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِى سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الاٌّرْضِ

9:38 O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth!

أَرَضِيتُم بِالْحَيَوةِ الدُّنْيَا مِنَ الاٌّخِرَةِ

Are you pleased with the life of this world rather than the Hereafter

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِى الاٌّخِرَةِ إِلاَّ قَلِيلٌ

But little is the enjoyment of the life of this world compared to the Hereafter.

إِلاَّ تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

9:39 If you march not forth, He will punish you with a painful torment and will replace you by another people;

وَلاَ تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

and you cannot harm Him at all, and Allah is able to do all things.

Admonishing clinging to Life rather than rushing to perform Jihad

Allah admonishes those who lagged behind the Messenger of Allah in the battle of Tabuk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِي سَبِيلِ اللّهِ ...

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah,

if you are called to perform **Jihad** in the cause of Allah,

... اثَّاقَلْتُمْ إِلَى الأَرْضِ ...

you cling heavily to the earth,

reclining to remain in peace, shade and ripe fruits.

... أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ ...

Are you pleased with the life of this world rather than the Hereafter,

why do you do this, is it because you prefer this life instead of the Hereafter Allah.

next diminishes the eagerness for this worldly life and increases it for the Hereafter,

... فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلاَّ قَلِيلٌ (٣٨)

But little is the enjoyment of the life of this world compared to the Hereafter.

Imam Ahmad recorded that Al-Mustawrid, a member of Bani Fihr, said that the Messenger of Allah said,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ،فَلْيَنْظُرْ بِمَ تَرْجِعُ ؟

The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry?

The Prophet pointed with his index finger. Muslim collected this **Hadith**.

Ath-Thawri narrated that Al-A`mash said about the **Ayah**, **فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلاَّ قَلِيلٌ** (But little is the enjoyment of the life of this world compared to the Hereafter).

"What compares to the provision a traveler takes.''

Abdul-Aziz bin Abi Hazim narrated that his father said,

"When Abdul-Aziz bin Marwan was dying he said, `Bring the shroud I will be covered with so that I inspect it.'

When it was placed before him, he looked at it and said, `Is this what I will end up with from this life!'

He then turned his back and cried, while saying, `Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'''

Allah warns those who do not join **Jihad**,

إِلاَّ تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ...

If you march not forth, He will punish you with a painful torment,

Ibn Abbas said,

"Allah's Messenger called some Arabs to mobilize, but they lagged behind and Allah withheld rain from coming down on them, and this was their torment.''

Allah said,

... وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ...

and will replace you by another people,

who will give aid to His Prophet and establish his religion. Allah said in another **Ayah**,

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away (from the obedience to Allah), He will exchange you for some other people and they will not be your likes. (47:38)

... وَلاَ تَضُرُّوهُ شَيْئًا ...

and you cannot harm Him at all,

you can never harm Allah when you lag behind and stay away from joining **Jihad**,

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

and Allah is able to do all things.

He is able to destroy the enemies without your help.

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ

9:40 If you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two;

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allah is with us.''

فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.

Allah supports His Prophet

Allah said,

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ ...

If you help him (Muhammad) not (it does not matter), for Allah did indeed help him,

> if you do not support His Prophet, then it does not matter, for Allah will help, support, suffice and protect him, just as He did,

... إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ ...

when the disbelievers drove him out, the second of the two;

During the year of the **Hijrah**, the idolators tried to kill, imprison or expel the Prophet, who escaped with his friend and Companion, Abu Bakr bin Abi Quhafah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madinah.

... إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا ...

when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allah is with us.''

> While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger.
>
> The Prophet kept reassuring him and strengthening his resolve, saying,
>
> يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا
>
> O Abu Bakr! What do you think about two, with Allah as their third!

Imam Ahmad recorded from Anas that Abu Bakr said to him,

"I said to the Prophet when we were in the cave, `If any of them looks down at his feet, he will see us.'

He said,

يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا

O Abu Bakr! What do you think about two with Allah as their third!''

This is recorded in the Two Sahihs. This is why Allah said,

... فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ ...

Then Allah sent down His **Sakinah** upon him,

sent His aid and triumph to His Messenger,

or they say it refers to Abu Bakr,

... وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا ...

and strengthened him with forces which you saw not, (the angels),

... وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا ...

and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost;)

Ibn Abbas commented,

"'The word of those who disbelieved', is **Shirk**, while, `The Word of Allah' is `**La ilaha illallah**.''

It is recorded in the Two **Sahihs** that Abu Musa Al-Ashari said,

"The Messenger of Allah was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allah?'

The Prophet said,

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ الله

He who fights so that Allah's Word is superior, then he fights in Allah's cause.''

Allah said next,

... وَاللّهُ عَزِيزٌ ...

and Allah is All-Mighty,

in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never made to suffer injustice,

... حَكِيمٌ (٤٠)

All-Wise,

in His statements and actions.

انْفِرُواْ خِفَافًا وَثِقَالاً وَجَـهِدُواْ بِأَمْوَلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ اللَّهِ

9:41 March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

This is better for you, if you but knew.

Jihad is required in all Conditions

Allah says;

انْفِرُواْ خِفَافًا وَثِقَالاً ...

March forth, whether you are light or heavy,

Sufyan Ath-Thawri narrated from his father from Abu Ad-Duha, Muslim bin Subayh, who said,

> "This **Ayah**, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy), was the first part to be revealed from Surah **Bara'ah**.''

Mutamir bin Sulayman narrated that his father said,

> "Hadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of **Jihad**) because they are ill or old. This **Ayah** was revealed, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy).''

Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy).

Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this **Ayah**),

> "Whether you are old or young, Allah did not leave an excuse for anyone.''
>
> Abu Talhah marched to Ash-Sham and fought until he was killed.
>
> In another narration, Abu Talhah recited Surah **Bara'ah** until he reached this **Ayah**,
>
> انْفِرُواْ خِفَافًا وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ...
>
> March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.
>
> He then said, "I see that Allah had called us to mobilize whether we are old or young. O my children! Prepare my supplies.''

His children said, `May Allah grant you His mercy! You conducted **Jihad** along with the Messenger of Allah until he died, then with Abu Bakr until he died, then with Umar until he died. Let us perform **Jihad** in your place.''

Abu Talhah refused and he went to the sea (under the command of Muawiyah) where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.

As-Suddi said,

" انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy), whether you are rich, poor, strong, or weak.

A man came forward, and he was fat, complained, and asked for permission to stay behind (from **Jihad**), but the Prophet refused. Then this **Ayah**, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy) was revealed, and it became hard on the people. So Allah abrogated it with this **Ayah**,

لَّيْسَ عَلَى الضُّعَفَاء وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلّهِ وَرَسُولِهِ ...

There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger..." (9:91)

Ibn Jarir said that Hibban bin Zayd Ash-Sharabi narrated to him,

"We mobilized our forces with Safwan bin Amr, who was the governor of Hims towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents

of Damascus, riding on his animal. I said to him, `O uncle! Allah has given you an excuse (to lag behind).'

He said, `O my nephew! Allah has mobilized us whether we are light or heavy.

Verily, those whom Allah loves, He tests them. Then to Allah is their return and eternal dwelling. Allah tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allah, the Exalted and Most Honored, and worshipping none else.'''

Next, Allah encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger,

... وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٤١)

and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.

Allah says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allah will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter.

The Prophet said,

تَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَة

Allah promised the **Mujahid** in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.

So Allah said;

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (2:216)

Imam Ahmad recorded that Anas said that the Messenger of Allah said to a man,

أَسْلِم

Embrace Islam,

but the man said, "I dislike doing so.''

The Messenger said,

أَسْلِمْ وَإِنْ كُنْتَ كَارِهًا

Embrace Islam even if you dislike it.''

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاَّتَّبَعُوكَ وَلَـكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

9:42 Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allah: "If we only could, we would certainly have come forth with you.''

يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَـذِبُونَ

They destroy themselves, and Allah knows that they are liars.

Why Hypocrites would not join in Jihad

Allah admonishes those who lagged behind and did not join the Prophet for the battle of Tabuk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

لَوْ كَانَ عَرَضًا قَرِيبًا ...

Had it been a near gain,

According to Ibn Abbas, booty right in front of them,

... وَسَفَرًا قَاصِدًا ...

and an easy journey,

travel for only a short distance,

... لاَّتَّبَعُوكَ ...

they would have followed you.

... وَلَـكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ...

but, the distance was long for them), to Ash-Sham,

... وَسَيَحْلِفُونَ بِاللّهِ ...

and they would swear by Allah,

when you return to them,

... لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ...

If we only could, we would certainly have come forth with you,

had not there been a valid excuse, we would have gone out with you,

... يُهْلِكُونَ أَنفُسَهُمْ وَاللّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)

They destroy themselves, and Allah knows that they are liars.

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَـذِبِينَ

9:43 May Allah forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars!

لاَ يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ أَن يُجَـهِدُوا بِأَمْوَلِهِمْ وَأَنفُسِهِمْ

9:44 Those who believe in Allah and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives;

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

and Allah is the All-Knower of those who have Taqwa.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ

9:45 It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.

Moderately criticizing the Prophet for allowing the Hypocrites to stay behind

Allah says;

عَفَا اللّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ ...

May Allah forgive you. Why did you grant them leave,

Ibn Abi Hatim recorded that Awn said,

"Have you heard criticism softer than this, starting with forgiveness before criticism,"

Muwarriq Al-Ijli and others said similarly.

Qatadah said,

"Allah criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Surah **An-Nur**,

فَإِذَا اسْتَـْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ

So if they ask your permission for some affairs of theirs, give permission to whom you will of them.'' (24:62)

Ata' Al-Khurasani said similarly.

Mujahid said,

"This **Ayah** was revealed about some people who said,

`Ask permission from the Messenger of Allah (to stay behind), and whether he agrees, or disagrees, remain behind!'''

Allah said,

... حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا ...

...until those who told the truth were manifest to you,

in reference to valid excuses,

... وَتَعْلَمَ الْكَاذِبِينَ (٤٣)

and you had known the liars.

Allah says, `Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so.

Allah asserts that none who believe in Allah and His Messenger seek his permission to remain behind from fighting,

لاَ يَسْتَأْذِنُكَ ...

would not ask your leave,

to stay behind from **Jihad**,

... الَّذِينَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ...

Those who believe in Allah and the Last Day, to be exempted from fighting with their properties and their lives.

because they consider **Jihad** an act of worship. This is why when Allah called them to perform **Jihad**, they obeyed and hasten to act in His obedience,

... وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ (٤٤)

إِنَّمَا يَسْتَأْذِنُكَ ...

and Allah is the All-Knower of those who have **Taqwa**.

Those who ask your leave,

to remain behind, without a valid excuse,

... الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

those who believe not in Allah and the Last Day,

they do not hope for Allah's reward in the Hereafter for their good actions,

... وَارْتَابَتْ قُلُوبُهُمْ ...

and whose hearts are in doubt,

about the validity of what you brought them,

... فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ (٤٥)

so in their doubts they waver.

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those.

Verily, those whom Allah misguides, will never find a way for themselves to guidance.

وَلَوْ أَرَادُواْ الْخُرُوجَ لأَعَدُّواْ لَهُ عُدَّةً

9:46 And if they had intended to march out, certainly, they would have made some preparation for it;

وَلَـكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُواْ مَعَ الْقَـعِدِينَ

but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home).''

لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً وَلأَوْضَعُواْ خِلَـلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّـعُونَ لَهُمْ

9:47 Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you -- and there are some among you who would have listened to them.

وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

And Allah is the All-Knower of the wrongdoers.

Exposing Hypocrites

Allah said,

وَلَوْ أَرَادُواْ الْخُرُوجَ ...

And if they had intended to march out,

with you to participate in **Jihad**,

... لأَعَدُّواْ لَهُ عُدَّةً ...

certainly, they would have made some preparation for it,

they would have prepared for such task,

... وَلَـكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ ...

but Allah was averse to their being sent forth,

Allah hated that they should go with you,

... فَثَبَّطَهُمْ ...

so He made them lag behind, and stay away (from **Jihad**),

... وَقِيلَ اقْعُدُواْ مَعَ الْقَاعِدِينَ (٤٦)

and it was said (to them): "Sit you among those who sit (at home).''

as a part of what was decreed for them (not that He legislated that they stay behind).

Allah then explained why He disliked that they march with the believers, saying,

لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً ...

Had they marched out with you, they would have added to you nothing except disorder,

because they are cowards and failures,

... ولأَوْضَعُواْ خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ...

and they would have hurried about in your midst sowing sedition among you,

They would have rushed to spread false stories, hatred and discord among you,

... وَفِيكُمْ سَمَّاعُونَ لَهُمْ ...

and there are some among you who would have listened to them.

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muhammad bin Ishaq said,

"Those who sought permission (from the Messenger to lag behind) included some of the

> chiefs, such as Abdullah bin Ubayy bin Salul and Al-Jadd bin Qays, who were masters of their people. Allah also made them lag behind because He knew that if they went along with the Messenger they would sow sedition in his army.''

There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable, وَفِيكُمْ سَمَّاعُونَ لَهُمْ (and there are some among you who would have listened to them).

Allah next reminds of His perfect knowledge, saying,

... وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ (٤٧)

And Allah is the All-Knower of the wrongdoers.

> Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as, لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً (Had they marched out with you, they would have added to you nothing except disorder), indicating what they would have done had they marched, even though they did not.
>
> Allah said in similar **Ayat**,
>
> وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ
>
> But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. (6:28)
>
> وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّواْ وَّهُم مُّعْرِضُونَ
>
> Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth). (8:23)

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُواْ أَنفُسَكُمْ أَوِ اخْرُجُواْ مِن دِيَـرِكُمْ مَّا فَعَلُوهُ إِلاَّ قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتاً

وَإِذاً لاّتَيْنَـهُمْ مِّن لَّدُنَّـآ أَجْراً عَظِيماً

وَلَهَدَيْنَـهُمْ صِرَطاً مُّسْتَقِيماً

And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes,'' very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction.

And indeed We would then have bestowed upon them a great reward from Ourselves.

And indeed We would have guided them to the straight way. (4:66-68)

لَقَدِ ابْتَغَوُاْ الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ الأُمُورَ حَتَّى جَآءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَـرِهُونَ

9:48 Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allah became manifest though they hated it.

Allah encourages His Prophet against hypocrites

Allah says;

لَقَدِ ابْتَغَوُاْ الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ الأُمُورَ ...

Verily, they had plotted sedition before, and had upset matters for you,

`For a long time,'

Allah says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.'

This occurred soon after the Prophet migrated to Al-Madinah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madinah waged war against the Messenger. When Allah gave victory to the Prophet in **Badr** and raised high his word,

Abdullah bin Ubayy and his fellows said,

"This (Islam) is a matter that has prevailed.''

They embraced Islam outwardly, and whenever Allah elevated Islam and its people in might, hypocrites increased in rage and disappointment,

... حَتَّى جَاء الْحَقُّ وَظَهَرَ أَمْرُ اللّهِ وَهُمْ كَارِهُونَ (٤٨)

until the truth (victory) came and the decree of Allah became manifest though they hated it.

وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلاَ تَفْتِنِّي

9:49 And among them is he who says: "Grant me leave and put me not into trial.''

أَلا فِي الْفِتْنَةِ سَقَطُواْ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Allah tells,

وَمِنْهُم مَّن يَقُولُ ...

And among them is he who says:

Allah says, some hypocrites say to you, O Muhammad,

... ائْذَن لِّي ...

Grant me leave, (to stay behind),

... ولاَ تَفْتِنِّي ...

and put me not into trial,

> if I go with you and see the women of the Romans.

Allah, the Exalted, replied,

... ألاَ فِي الْفِتْنَةِ سَقَطُواْ ...

Surely, they have fallen into trial,

> because of the statement they uttered.

Muhammad bin Ishaq reported from Az-Zuhri, Yazid bin Ruwman, Abdullah bin Abi Bakr, Asim bin Qatadah and several others that they said,

> "The Messenger of Allah said to Al-Jadd bin Qays from Bani Salimah,
>
> هَلْ لَكَ يَا جَدُّ الْعَامَ فِي جِلَادِ بَنِي الْأَصْفَرِ؟
>
> `Would you like to fight the yellow ones (Romans) this year?
>
> He said, `O Allah's Messenger! Give me permission (to remain behind) and do not cause **Fitnah** for me. By Allah! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.'
>
> The Messenger of Allah turned away from him and said,
>
> قَدْ أَذِنْتُ لَك
>
> I give you permission.
>
> In Al-Jadd's case, this **Ayah** was revealed, **وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلاَ تَفْتِنِّي** (And among them is he who says: "Grant me leave and put me not into trial)."
>
> Therefore, Allah says that the **Fitnah** that he fell into because of not joining the Messenger of Allah (in **Jihad**) and preferring his safety to the safety

of the Messenger is worse than the **Fitnah** that he falsely claimed to fear.''

It was reported from Ibn Abbas, Mujahid and several others that;

this **Ayah** was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.

It is also recorded in the **Sahih** that the Messenger of Allah asked,

مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَة ؟

Who is your chief, O Bani Salamah?

They said, "Al-Jadd bin Qays, although we consider him a miser.''

The Messenger of Allah said,

وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ وَلَكِنْ سَيِّدُكُمْ الْفَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُور

There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Bara' bin Ma'rur.

Allah said next,

... وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)

And verily, Hell is surrounding the disbelievers.

and they will never be able to avoid, avert, or escape from it.

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُواْ قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّواْ وَّهُمْ فَرِحُونَ

9:50 If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand,'' and they turn away rejoicing.

قُل لَّن يُصِيبَنَآ إِلاَّ مَا كَتَبَ اللّهُ لَنَا

9:51 Say: "Nothing shall ever happen to us except what Allah has ordained for us.

هُوَ مَوْلَـنَا وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

He is our Mawla (protector).'' And in Allah let the believers put their trust.

Allah emphasizes the enmity that the hypocrites have for the Prophet

Allah tells;

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ...

If good befalls you, it grieves them,

If a blessing, such as victory and triumph over the enemies, is given to the Prophet, thus pleasing him and his Companions, it grieves the hypocrites,

... وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُواْ قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ ...

but if a calamity overtakes you, they say: "We took our precaution beforehand,

they say, we took precautions when we did not join him,

... وَيَتَوَلَّواْ وَّهُمْ فَرِحُونَ (٥٠)

and they turn away rejoicing.

Allah directed His Prophet to reply to the perfect enmity they have towards him,

قُل ...

Say, (to them),

... لَّن يُصِيبَنَا إِلاَّ مَا كَتَبَ اللّهُ لَنَا ...

Nothing shall ever happen to us except what Allah has ordained for us.

> for we are under His control and decree,

... هُوَ مَوْلاَنَا ...

He is our **Mawla**,

> Master and protector,

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (٥١)

And in Allah let the believers put their trust.

> and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلاَ إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا

9:52 Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allah will afflict you with a punishment from Himself or at our hands.

فَتَرَبَّصُواْ إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ

So wait, we too are waiting with you.''

قُلْ أَنفِقُواْ طَوْعاً أَوْ كَرْهاً لَّن يُتَقَبَّلَ مِنكُمْ

9:53 Say: "Spend willingly or unwillingly, it will not be accepted from you.

إِنَّكُمْ كُنتُمْ قَوْماً فَسِقِينَ

Verily, you are ever a people who are rebellious.''

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَـتُهُمْ إِلاَّ أَنَّهُمْ كَفَرُواْ بِاللَّهِ وَبِرَسُولِهِ وَلاَ يَأْتُونَ الصَّلَوةَ إِلاَّ وَهُمْ كُسَالَى وَلاَ يُنفِقُونَ إِلاَّ وَهُمْ كَـرِهُونَ

9:54 And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah except in a lazy state, and that they offer not contributions but unwillingly.

Allah said,

قُلْ ...

Say, (O Muhammad to them),

... هَلْ تَرَبَّصُونَ بِنَا ...

Do you wait for us, (anything),

... إِلاَّ إِحْدَى الْحُسْنَيَيْنِ ...

except one of the two best things,

According to the meaning given by Ibn Abbas, Mujahid, Qatadah, and others.

martyrdom or victory over you,

... وَنَحْنُ نَتَرَبَّصُ بِكُمْ ...

while we await for you,

that this will touch you,

... أَن يُصِيبَكُمُ اللّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ...

either that Allah will afflict you with a punishment from Himself or at our hands,

either capture or killing,

... فَتَرَبَّصُوا ْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ (٥٢)

So wait, we too are waiting with you.

Allah said next,

قُلْ أَنفِقُوا ْ طَوْعًا أَوْ كَرْهًا ..

Say: Spend willingly or unwillingly,

for whatever you spend either way,

.... لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ (٥٣)

it will not be accepted from you. Verily, you are ever a people who are rebellious.

Allah says,

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ ...

And nothing prevents their contributions from being accepted from them,

Allah mentions the reason behind not accepting their charity from them,

... إِلاَّ أَنَّهُمْ كَفَرُوا ْ بِاللّهِ وَبِرَسُولِهِ ...

except that they disbelieved in Allah and in His Messenger.

and the deeds are accepted if they are preceded with faith,

... وَلاَ يَأْتُونَ الصَّلاَةَ إِلاَّ وَهُمْ كُسَالَى ...

and that they came not to the **Salah** except in a lazy state.

Therefore, they neither have good intention nor eagerness to perform the acts (of faith),

... وَلاَ يُنفِقُونَ إِلاَّ وَهُمْ كَارِهُونَ (٥٤)

and that they offer not contributions but unwillingly.

The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that;

Allah does not stop giving rewards until you (believers) stop performing good deeds, and that Allah is **Tayyib** (Good and Pure) and only accepts what is **Tayyib**. This is why Allah does not accept charity or good deeds from the people described in these **Ayat**, because He only accepts it from those who have **Taqwa**.

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ

9:55 So let not their wealth nor their children amaze you;

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

Allah says to His Messenger,

فَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُمْ ...

So let not their wealth nor their children amaze you...

In similar **Ayat**, Allah said,

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَجاً مِّنْهُمْ زَهْرَةَ الْحَيَوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. (20:131)

and,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

> Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

Allah said next,

... إِنَّمَا يُرِيدُ اللّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا ...

in reality Allah's plan is to punish them with these things in the life of this world,

According to the meaning given by Al-Hasan Al-Basri.

> by taking the **Zakah** due on their money from them and spending it in Allah's cause,

Allah's statement,

... وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ (٥٥)

and that their souls shall depart while they are disbelievers.

> means, so that when Allah brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe.
>
> We seek refuge from such an end, which includes being led astray gradually by these things which they have.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

9:56 They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

لَوْ يَجِدُونَ مَلْجَئاً أَوْ مَغَـرَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

9:57 Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

Exposing Hypocrites' Fright and Fear

Allah describes to His Prophet the fright, fear, anxiety and nervousness of the hypocrites,

وَيَحْلِفُونَ بِاللّهِ إِنَّهُمْ لَمِنكُمْ ...

They swear by Allah that they are truly of you,

swearing a sure oath,

... وَمَا هُم مِّنكُمْ ...

while they are not of you,

in reality,

... وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ (٥٦)

but they are a people who are afraid,

and this is what made them swear.

لَوْ يَجِدُونَ مَلْجَأً ...

Should they find a refuge,

such as a fort in which they hide and fortify themselves,

... أَوْ مَغَارَاتٍ ...

or caves, (in some mountains),

... أَوْ مُدَّخَلاً ...

or a place of concealment,

According to the explanation given by Ibn Abbas, Mujahid and Qatadah,

a tunnel or a hole in the ground,

... لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ (٥٧)

they would turn straightway thereto with a swift rush.

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islam and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allah's statement,

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَـتِ فَإِنْ أُعْطُواْ مِنْهَا رَضُواْ وَإِن لَّمْ يُعْطَوْاْ مِنهَا إِذَا هُمْ يَسْخَطُونَ

9:58 And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

وَلَوْ أَنَّهُمْ رَضُوْاْ مَآ ءَاتَـهُمُ اللَّهُ وَرَسُولُهُ وَقَالُواْ

9:59 Would that they were content with what Allah and His Messenger gave them and had said:

حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّآ إِلَى اللَّهِ رَغِبُونَ

"Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger. We implore Allah (to enrich us).''

Hypocrites question the Integrity of the Messenger when distributing Alms

Allah said next,

وَمِنْهُم ...

And of them, (among the hypocrites),

... مَّن يَلْمِزُكَ ...

who accuse you,

or question your integrity,

... فِي ...

concerning, (division of),

... الصَّدَقَاتِ ...

the alms,

when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves.

This is why,

... فَإِنْ أُعْطُوا مِنْهَا ...

If they are given part thereof,

meaning, from the **Zakah**,

... رَضُوا وَإِن لَّمْ يُعْطَوْا مِنهَا إِذَا هُمْ يَسْخَطُونَ (٥٨)

They are pleased, but if they are not given thereof, behold! They are enraged!

angry for themselves.

Qatadah commented on Allah's statement, **وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ.** (And of them are some who accuse you concerning the alms),

"Allah says, `Some of them question your integrity in the matter of distribution of the alms.'

We were told that a Bedouin man, who had recently embraced Islam, came to the Prophet, when he was dividing some gold and silver, and said to him, `O Muhammad! Even though Allah commanded you to divide in fairness, you have not done so.'

The Prophet of Allah said,

وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي ؟

Woe to you! Who would be fair to you after me then?

The Prophet of Allah said next,

احْذَرُوا هَذَا وَأَشْبَاهَهُ

فَإِنَّ فِي أُمَّتِي أَشْبَاهُ هَذَا يَقْرَءُونَ الْقُرآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ

فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُم

Beware of this man and his likes!

There are similar persons in my **Ummah** who recite the Qur'an, but the Qur'an will not go beyond their throat.

If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.

We were also told that the Prophet of Allah used to say,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أُعْطِيكُمْ شَيْئًا وَلَا أَمْنَعُكُمُوهُ إِنَّمَا أَنَا خَازِن

By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.''

This statement from Qatadah is similar to the **Hadith** that the Two Sheikhs narrated from Abu Sa\`id about the story of Dhul-Khuwaysirah, whose name was Hurqus. Hurqus protested against the Prophet's division of the war spoils of Hunayn, saying,

"Be fair, for you have not been fair!''

The Prophet said,

لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِل

I would have become a loser and a failure if I was not fair!

The Messenger said after that man left,

إِنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هَذَا قَوْمٌ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاء

Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.

Allah said next, while directing such people to what is more beneficial for them than their behavior,

وَلَوْ أَنَّهُمْ رَضُوْاْ مَا آتَاهُمُ اللّهُ وَرَسُولُهُ وَقَالُواْ حَسْبُنَا اللّهُ سَيُؤْتِينَا اللّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللّهِ رَاغِبُونَ (٥٩)

Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger (from alms). We implore Allah (to enrich us).''

This honorable **Ayah** contains a gracious type of conduct and an honorable secret.

Allah listed; contentment with what He and His Messenger give, trusting in Allah alone -- by saying; **وَقَالُواْ حَسْبُنَا اللّهُ** (and they had said: Allah is sufficient for us), and hoping in Allah alone, and He made these the indications of obedience to the Messenger, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

إِنَّمَا الصَّدَقَـتُ لِلْفُقَرَآءِ وَالْمَسَـكِينِ وَالْعَـمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى الرِّقَابِ وَالْغَـرِمِينَ وَفِى سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ

9:60 As-Sadaqat (i.e., Zakah) are only for the Fuqara', and Al-Masakin and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for Ibn As-Sabil;

فَرِيضَةً مِّنَ اللَّهِ

a duty imposed by Allah.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knower, All-Wise.

Expenditures of Zakah (Alms)

Allah commands;

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاء وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللّهِ وَابْنِ السَّبِيلِ...

As-Sadaqat (i.e., **Zakah**) are only for the **Fuqara**, and **Al-Masakin** and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for **Ibn As-Sabil**;

After Allah mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else.

Allah mentioned the expenditures of **Zakah** in this **Ayah**, starting with the **Fuqara** (the poor) because they have more need than the other categories, since their need is pressing and precarious.

It was reported that Ibn Abbas, Mujahid, Al-Hasan Al-Basri, Ibn Zayd and several others said that;

> the **Faqir** is a graceful person who does not ask anyone for anything, while the **Miskin** is the one who follows after people, begging.

Qatadah said,

> "The **Faqir** is the ill person, while the **Miskin** is physically fit.''

We will now mention the Hadiths about each of these eight categories

The Fuqara (Poor)

Ibn Umar said that the Messenger of Allah said,

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيَ وَلَا لِذِي مِرَّةٍ سَوِي

The alms should not be given to the wealthy and the physically fit.

Ahmad, Abu Dawud and At-Tirmidhi collected this Hadith.

The Masakin (Needy)

Abu Hurayrah narrated that the Messenger of Allah said,

لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ

The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two.

They asked, "Then who is the needy person, O Allah's Messenger!''

He said,

الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا

The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.

The Two Sheikhs collected this **Hadith**

Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allah, who are not allowed to accept any **Sadaqah**.

Muslim recorded that Abdul-Muttalib bin Rabi`ah bin Al-Harith and Al-Fadl bin Al-Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied,

إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ

Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard.

Al-Mu'allafatu Qulubuhum

There are several types of **Al-Mu'allafatu Qulubuhum**.

- There are those who are given alms to embrace Islam. For instance, the Prophet of Allah gave something to Safwan bin Umayyah from the war spoils of Hunayn, even though he attended it while a **Mushrik**. Safwan said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me.''

Imam Ahmad recorded that Safwan bin Umayyah said,

> "The Messenger of Allah gave me (from the spoils of) Hunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me.''

Muslim and At-Tirmidhi collected this **Hadith**, as well.

- Some of **Al-Mu'allafatu Qulubuhum** are given from alms so that they become better in Islam and their heart firmer in faith. For instance, the Prophet gave some of the chiefs of the **Tulaqa** a hundred camels each after the battle of Hunayn, saying,

> إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكِبَّهُ اللهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ
>
> I give a man (from the alms) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of **Jahannam**.

It is recorded in the Two **Sahihs** that Abu Sa`id said that;

> Ali sent the Messenger of Allah a gold nugget still in its dirt from Yemen. The Prophet divided it between four men: Al-Aqra bin Habis, Uyaynah

bin Badr, Alqamah bin Ulathah and Zayd Al-Khayr, saying,

أَتَأَلَّفُهُم

To draw their hearts closer.

Some people are given because some of his peers might embrace Islam, while others are given to collect alms from surrounding areas, or to defend Muslim outposts.

Allah knows best.

The Riqab

Al-Hasan Al-Basri, Muqatil bin Hayyan, Umar bin Abdul-Aziz, Sa`id bin Jubayr, An-Nakha`i, Az-Zuhri and Ibn Zayd said;

Riqab means those slaves who make an agreement with the master to pay a certain ransom for their freedom.''

Similar was reported from Abu Musa Al-Ash`ari.

Ibn Abbas and Al-Hasan said,

"It is allowed to use **Zakah** funds to buy the freedom of slaves,''

indicating that **`Riqab'** has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis.

A **Hadith** states that;

for every limb (of the servant) freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

وَمَا تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ

And you will be requited nothing except for what you used to do. (37:39)

Virtue of freeing Slaves

In the **Musnad**, there is a **Hadith** from Al-Bara bin Azib that a man asked,

> "O Allah's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire.''
>
> The Messenger of Allah said,
>
> أَعْتِقِ النَّسَمَةَ وفُكَّ الرَّقَبَةَ
>
> Emancipate the person and free the neck (slave).
>
> The man asked, "O Allah's Messenger! Are they not one and the same?''
>
> He said,
>
> لَا، عِتْقُ النَّسَمَةِ أَنْ تُفْرِدَ بِعِتْقِهَا، وفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا
>
> No, you emancipate a person by freeing him on your own, but you untie a neck (slave) by helping in its price.

Al-Gharimun (the Indebted)

There are several types of indebted persons. They include;

- those who incur expenses in solving disputes between people,
- those who guarantee a loan that became due, causing financial strain to them, and
- those whose funds do not sufficiently cover their debts.
- It also includes those who indulged in a sin and repented from it.

These types have a right to a part of alms (designated for **Al-Gharimun**).

Qabisah bin Mukhariq Al-Hilali said,

> "I carried a debt (resolving a dispute between people) and went to the Messenger of Allah asking him to help pay it.

The Messenger said,

أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا

Be patient until some alms are brought to us so that we give it to you.

He then said,

يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ:

O Qabisah! Begging is only allowed for three:

- رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ،
- وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ
- وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ

- a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops.
- A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood.
- And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, `So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood.

أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا

Other than these cases, begging is an unlawful amount that one illegally devours.

Muslim collected this **Hadith**.

Abu Sa`id said,

> "During the time of the Messenger of Allah, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet said,
>
> تَصدَّقُوا عَلَيْه
>
> Give him charity.
>
> The people did that but the amount collected did not cover his debts. The Prophet said to the man's debtors,
>
> خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِك
>
> Take what was collected, you will have nothing beyond that."
>
> Muslim collected this **Hadith**.

In the Cause of Allah

In the cause of Allah is exclusive for the benefit of the fighters in **Jihad**, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabil (Wayfarer)

Ibn As-Sabil is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the **Zakah** for what suffices him to reach his destination, even if he had money there.

The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the **Zakah** money to suffice for his trip and back.

This is proven in the **Ayah** as well as the following **Hadith**.

Imams Abu Dawud and Ibn Majah recorded that Ma`mar said that Zayd bin Aslam said that Ata bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيَ إِلَّا لِخَمْسَةٍ:

- لِعَامِلٍ عَلَيْهَا،
- أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ،
- أَوْ غَارِمٍ،
- أَوْ غَازٍ فِي سَبِيلِ اللهِ،
- أَوْ مِسْكِينٍ تُصُدِّقَ عَلَيْهِ مِنْهَا فَأَهْدَى لِغَنِيٍ

Sadaqah is not rightful for a wealthy person except in five cases:

- those employed to collect it,
- one who bought a charity item with his money,
- a **Gharim** (debtor),
- a fighter in the cause of Allah, or
- a poor man who gets a part of the **Zakah** so he gives it as a gift to a rich man.

Allah's statement,

... فَرِيضَةً مِّنَ اللّهِ ...

a duty imposed by Allah,

means, a decision, decree and division ordained by Allah,

... وَاللّهُ عَلِيمٌ ...

And Allah is All-Knower,

knowledgeable of all things outwardly and inwardly and what benefits His servants,

... حَكِيمٌ (٦٠)

All-Wise,

in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ

9:61 And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news).''

قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُواْ مِنكُمْ

Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe.''

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

But those who annoy Allah's Messenger, will have a painful torment.

Hypocrites annoy the Prophet

Allah says,

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ ...

And among them are men who annoy the Prophet and say:

Allah says, some hypocrites bother the Messenger of Allah by questioning his character, saying,

... هُوَ أُذُنٌ ...

he is (lending his) ear,

to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us.

Similar was reported from Ibn Abbas, Mujahid and Qatadah.

Allah said,

... قُلْ أُذُنُ خَيْرٍ لَّكُمْ ...

Say: "He listens to what is best for you,''

he knows who's saying the truth and who is lying,

... يُؤْمِنُ بِاللّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ ...

he believes in Allah; has faith in the believers,

he believes the believers,

... وَرَحْمَةٌ لِّلَّذِينَ آمَنُواْ مِنكُمْ ...

and is a mercy to those of you who believe,''

and a proof against the disbelievers,

... وَالَّذِينَ يُؤْذُونَ رَسُولَ اللّهِ لَهُمْ عَذَابٌ أَلِيمٌ (٦١)

But those who annoy Allah's Messenger, will have a painful torment.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ

9:62 They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.

أَلَمْ يَعْلَمُواْ أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا

9:63 Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein.

ذَلِكَ الْخِزْيُ الْعَظِيمُ

That is the extreme disgrace.

Hypocrites revert to Lies to please People

Allah says;

يَحْلِفُونَ بِاللّهِ لَكُمْ لِيُرْضُوكُمْ وَاللّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ (٦٢)

They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.

Qatadah said about Allah's statement, يَحْلِفُونَ بِاللّهِ لَكُمْ لِيُرْضُوكُمْ (They swear by Allah to you (Muslims) in order to please you),

> "A hypocrite man said, `By Allah! They (hypocrites) are our chiefs and masters. If what Muhammad says is true, they are worse than donkeys.'
>
> A Muslim man heard him and declared, `By Allah! What Muhammad says is true and you are worse than a donkey!'
>
> The Muslim man conveyed what happened to the Prophet who summoned the hypocrite and asked him,
>
> مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ ؟
>
> What made you say what you said?
>
> That man invoked curses on himself and swore by Allah that he never said that.
>
> Meanwhile, the Muslim man said, `O Allah! Assert the truth of the truthful and expose the lies of the liar.'
>
> Allah revealed this Verse.'''

Allah's statement,

أَلَمْ يَعْلَمُواْ أَنَّهُ مَن يُحَادِدِ اللّهَ وَرَسُولَهُ ...

Know they not that whoever opposes and shows hostility to Allah and His Messenger,

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allah, thus becoming on one side while Allah and His Messenger on another side,

... فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ...

certainly for him will be the fire of Hell to abide therein,

in a humiliating torment,

... ذَلِكَ الْخِزْيُ الْعَظِيمُ (٦٣)

That is the extreme disgrace.

that is the greatest disgrace and the tremendous misery.

يَحْذَرُ الْمُنَـفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِم

9:64 The hypocrites fear lest a Surah should be revealed about them, showing them what is in their hearts.

قُلِ اسْتَهْزِءُواْ إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear.''

The Hypocrites fear Public Exposure of Their Secrets

Allah tells;

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِم ...

The hypocrites fear lest a **Surah** should be revealed about them, showing them what is in their hearts.

Mujahid said,

> "The hypocrites would say something to each other then declare, `We wish that Allah does not expose this secret of ours,''

There is a similar **Ayah** to this one, that is, Allah's statement,

> وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِى أَنفُسِهِمْ لَوْلاَ يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ
>
> And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say!''
>
> Hell will be sufficient for them; they will burn therein. And worst indeed is that destination! (58:8)

Allah said in this **Ayah**,

... قُلِ اسْتَهْزِؤُواْ إِنَّ اللّهَ مُخْرِجٌ مَّا تَحْذَرُونَ (٦٤)

Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear.''

> He will expose and explain your reality to His Messenger through revelation.
>
> Allah said in other **Ayat**,
>
> أَمْ حَسِبَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَـنَهُمْ
>
> وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ
>
> Or do those in whose hearts is a disease, think that Allah will not expose their ill-wills?
>
> Had We so willed, We could have shown them clearly to you, so that you would know them by

their marks; but you will know them by the tone of their speech! (47:29-30)

This is why, according to Qatadah, this Surah is called **`Al-Fadihah'** (the Exposing), because it exposed the hypocrites.

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ

9:65 If you ask them (about this), they declare: "We were only talking idly and joking.''

قُلْ أَبِاللَّهِ وَءَايَـتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ

Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking!''

لاَ تَعْتَذِرُواْ قَدْ كَفَرْتُم بَعْدَ إِيمَـنِكُمْ

9:66 Make no excuse; you disbelieved after you had believed.

إِن نَّعْفُ عَن طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُواْ مُجْرِمِينَ

If We pardon some of you, We will punish others among you because they were criminals.

The Hypocrites rely on False, Misguided Excuses

Allah said,

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِؤُونَ (٦٥)

If you ask them (about this), they declare: "We were only talking idly and joking.''

Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking!''

Abdullah bin Umar said,

> "During the battle of Tabuk, a man was sitting in a gathering and said, `I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.'
>
> A man in the **Masjid** said, `You lie. You are a hypocrite, and I will surely inform the Messenger of Allah.'
>
> This statement was conveyed to the Messenger of Allah and also a part of the Qur'an was revealed about it.'''

Abdullah bin Umar said,

> "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, `O Allah's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allah was reciting,
>
> أَبِاللّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِؤُونَ
>
> 'Was it at Allah, and His Ayat and His Messenger that you were mocking.'''

Allah said,

لاَ تَعْتَذِرُواْ قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ...

Make no excuse; you disbelieved after you had believed.

on account of your statement and mocking,

... إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً ...

If We pardon some of you, We will punish others among you,

for not all of you will be forgiven, some will have to taste the torment,

... بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ (٦٦)

because they were criminals,

they were criminals because of this terrible, sinful statement.

ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ

9:67 The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allah, so He has forgotten them.

إِنَّ ٱلْمُنَـٰفِقِينَ هُمُ ٱلْفَـٰسِقُونَ

Verily, the hypocrites are the rebellious.

وَعَدَ الله ٱلْمُنَـٰفِقِينَ وَٱلْمُنَـٰفِقَاتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا هِىَ حَسْبُهُمْ

9:68 Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them.

وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Allah has cursed them and for them is the lasting torment.

Other Characteristics of Hypocrites

Allah says;

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ...

The hypocrites, men and women, are one from another;

Allah admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

... يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ...

they enjoin evil, and forbid the good, and they close their hands,

from spending in Allah's cause,

... نَسُواْ اللّهَ ...

They have forgotten Allah,

they have forgotten the remembrance of Allah,

... فَنَسِيَهُمْ ...

so He has forgotten them.

by treating them as if He has forgotten them. Allah also,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. (45:34)

Allah said,

... إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (٦٧)

Verily, the hypocrites are the rebellious!

the rebellious from the way of truth who embrace the wicked way,

وَعَدَ الله الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ ...

Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell,

on account of their evildoing mentioned here,

... خَالِدِينَ فِيهَا ...

therein shall they abide.

for eternity, they and the disbelievers,

... هِيَ حَسْبُهُمْ ...

It will suffice them.

as a torment,

... ولَعَنَهُمُ اللّهُ ...

Allah has cursed them,

He expelled and banished them (from His mercy),

... ولَهُمْ عَذَابٌ مُّقِيمٌ (٦٨)

and for them is the lasting torment.

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلَادًا

9:69 Like those before you: they were mightier than you in power, and more abundant in wealth and children.

فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا

They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you indulged in play and pastime as they indulged in play and pastime.

أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ فِي الدُّنْيَا وَالاٌّخِرَةِ وَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

Allah says,

كَالَّذِينَ مِن قَبْلِكُمْ كَانُواْ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلاَدًا فَاسْتَمْتَعُواْ بِخَلاقِهِمْ فَاسْتَمْتَعْتُم بِخَلاَقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ ...

Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed,

Allah says, these people were touched by torment in this life and the Hereafter, just as those before them.

Allah's statement,

... بِخَلَاقِهِمْ ...

their portion,

According to Al-Hasan Al-Basri,

> means, (they mocked) their religion.

Allah's statement,

... وَخُضْتُمْ كَالَّذِي خَاضُواْ ...

and you indulged in play and pastime as they indulged in play and pastime,

> indulged in lies and falsehood,

... أُوْلَـئِكَ حَبِطَتْ أَعْمَالُهُمْ ...

Such are they whose deeds are in vain,

their deeds are annulled; they will not acquire any rewards for them because they are invalid,

... فِي الْدُنْيَا وَالآخِرَةِ وَأُوْلَئِكَ هُمُ الْخَاسِرُونَ (٦٩)

in this world and in the Hereafter. Such are they who are the losers.

because they will not acquire any rewards for their actions.

Ibn Abbas commented,

"How similar is this night to the last night, كَالَّذِينَ مِن قَبْلِكُمْ (Like those before you...). These are the Children of Israel, with whom we were compared.

The Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمْ جُحْرَ ضَبَ لَدَخَلْتُمُوه

By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!''

Abu Hurayrah narrated that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبَ لَدَخَلْتُمُوه

By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.

They asked, "Who, O Allah's Messenger, the People of the Book?''

He said, Who else.''

This **Hadith** is similar to another **Hadith** collected in the **Sahih**.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَهِيمَ وَأَصْحَـبِ مَدْيَنَ وَالْمُؤْتَفِكَـتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَـتِ

9:70 Has not the story reached them of those before them -- The people of Nuh, `Ad, Thamud, the people of Ibrahim, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs.

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

So it was not Allah Who wronged them, but they used to wrong themselves.

Advising the Hypocrites to learn a Lesson from Those before Them

Allah advises the hypocrites who reject the Messengers,

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ ...

Has not the story reached them of those before them!

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

... قَوْمِ نُوحٍ ...

The people of Nuh,

and the flood that drowned the entire population of the earth, except those who believed in Allah's servant and Messenger Nuh, peace be upon him,

... وَعَادٍ ...

and **`Ad**,

who perished with the barren wind when they rejected **Hud**, peace be upon him,

... وَثَمُودَ ...

and **Thamud**,

who were overtaken by the **Sayhah** (awful cry) when they denied Salih, peace be upon him, and killed the camel,

... وَقَوْمِ إِبْرَاهِيمَ ...

and the people of Ibrahim,

over whom He gave Ibrahim victory and the aid of clear miracles. Allah destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allah curse him,

... وأَصْحَابِ مَدْيَنَ ...

and the dwellers of Madyan,

the people of Shu`ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

... وَالْمُؤْتَفِكَاتِ ...

and the overturned cities,

the people of Lut who used to live in Madyan.

Allah said in another **Ayah**,

وَالْمُؤْتَفِكَةَ أَهْوَى

And He destroyed the overturned cities. (53:53),

meaning the people of the overturned cities in reference to Sadum (Sodom), their major city. Allah destroyed them all because they rejected Allah's Prophet Lut, peace be upon him, and because they committed the sin that none before them had committed (homosexuality).

... أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

to them came their Messengers with clear proofs.

> and unequivocal evidence,

... فَمَا كَانَ اللّهُ لِيَظْلِمَهُمْ ...

So it was not Allah Who wronged them,

> when He destroyed them, for He established the proofs against them by sending the Messengers and dissipating the doubts,

... وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٧٠)

but they used to wrong themselves.

> on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَـتِ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

9:71 The believers, men and women, are supporters of one another; they enjoin good, and forbid evil;

وَيُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ

they perform the Salah, and give the Zakah, and obey Allah and His Messenger.

أُوْلَـئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.

Qualities of Faithful Believers

After Allah mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

The believers, men and women, are supporters of one another;

they help and aid each other.

Surely, an authentic **Hadith** states,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

The believer to the believer is just like a building, its parts support each other.

and the Prophet crossed his fingers together.

In the **Sahih** it is recorded,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ

The example of the believers in the compassion and mercy they have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.

Allah's statement,

... يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ...

...they enjoin good, and forbid evil,

this is similar to,

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Let there arise out of you a group of people inviting to all that is good, enjoining **Al-Ma`ruf** and forbidding the **Munkar**... (3:104)

Allah said next,

... وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ ...

they perform the **Salah**, and give the **Zakah**,

they obey Allah and are kind to His creation,

... وَيُطِيعُونَ اللّهَ وَرَسُولَهُ ...

and obey Allah and His Messenger,

concerning what he commands and refraining from what he prohibits,

... أُوْلَـئِكَ سَيَرْحَمُهُمُ اللّهُ ...

Allah will have mercy on them.

Therefore, Allah will give mercy to those who have these qualities,

... إِنَّ اللّهَ عَزِيزٌ ...

Surely, Allah is All-Mighty,

He grants glory to those who obey Him, for indeed, might and glory is from Allah Who gives it to His Messenger and the believers,

... حَكِيمٌ (٧١)

All-Wise,

in granting these qualities to the believers, while giving evil characteristics to hypocrites.

Surely, Allah's wisdom is perfect in all His actions; praise and glory be to Him.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ جَنَّـتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا وَمَسَـكِنَ طَيِّبَةً فِى جَنَّاتِ عَدْنٍ

9:72 Allah has promised the believers -- men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of `Adn (Eden; Paradise).

وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

But the greatest bliss is the good pleasure of Allah. That is the supreme success.

Good News for the Believers of Eternal Delight

Allah tells;

وَعَدَ اللّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

Allah has promised the believers -- men and women, --

Allah describes the joys and eternal delight He has prepared for the believers, men and women in,

... جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ...

Gardens under which rivers flow to dwell therein forever, (for eternity),

... وَمَسَاكِنَ طَيِّبَةً ...

... فِي جَنَّاتِ عَدْنٍ ...

and beautiful mansions,

built beautifully in good surroundings.

In the Two **Sahihs**, it is recorded that Abu Musa, Abdullah bin Qays Al-Ashari said that the Messenger of Allah said,

جَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا،

وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver.

Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.

He also narrated that the Messenger of Allah said,

إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا فِي السَّمَاءِ لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا

For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.

The Two **Sahihs** collected this **Hadith**.

It is recorded in the Two **Sahihs** that Abu Hurayrah said that the Messenger of Allah said,

مَنْ آمَنَ بِاللهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجَرَ فِي سَبِيلِ اللهِ، أَوْ (جَلَسَ) فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا

Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.

The people said, "O Allah's Messenger! Shall we acquaint the people with this good news''

He said,

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَن

Paradise has one-hundred grades which Allah has prepared for the **Mujahidin** who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for **Al-Firdaws** which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the **`Arsh** (Throne) of the Beneficent.

Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said,

إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُوا اللهَ لِيَ الْوَسِيلَةَ

If you invoke Allah for **Salah** (blessings) on me, then also invoke Him to grant me **Al-Wasilah**.

He was asked, "What is **Al-Wasilah**, O Allah's Messenger!''

He said,

أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُو

The highest grade in Paradise, it will be for only one man, and I hope I am that man.

The **Musnad** contains a **Hadith** from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said,

"We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of?'

He said,

لِبَنَةٌ ذَهَبٍ ولَبِنَةٌ فِضَّةٍ، ومِلَاطُهَا الْمِسْكُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، وتُرَابُهَا الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ ويَخْلُدُ لَايَمُوتُ، لَا تَبْلَى ثِيَابُهُ ولَا يَفْنَى شَبَابُه

A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.''

Allah said next,

... وَرِضْوَانٌ مِّنَ اللّهِ أَكْبَرُ ...

But the greatest bliss is the good pleasure of Allah,

meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying (in Paradise).

Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ

Allah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!'

فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ.

They will say, **`Labbayka** (here we are!), our Lord, and **Sa`dayk** (we are happy at your service!) and all the good is in Your Hand.'

فَيَقُولُ: هَلْ رَضِيتُمْ ؟

He will ask them, `Are you pleased?'

فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ،

They will say, `Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation!'

فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ ؟

He will say, `Should I give you what is better than all this?'

فَيَقُولُونَ: يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟

They will say, `O Lord! What is better than all this!'

فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

He will say, `I will grant you My pleasure and will never afterwards be angry with you.'

The Two **Sahihs** collected the Hadith of Malik.

And,

... ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٧٢)

That is the supreme success.

يَأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّـرَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

9:73 O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.

يَحْلِفُونَ بِاللَّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلَـمِهِمْ

9:74 They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam,

وَهَمُّواْ بِمَا لَمْ يَنَالُواْ وَمَا نَقَمُواْ إِلاَّ أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ

and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.

فَإِن يَتُوبُوا يَكُ خَيْراً لَّهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَاباً أَلِيماً فِى الدُّنْيَا وَالاٌّخِرَةِ

If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.

وَمَا لَهُمْ فِى الاٌّرْضِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

And there is none for them on earth as a protector or a helper.

The Order for Jihad against the Disbelievers and Hypocrites

Allah commands His Messenger;

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas`ud commented on Allah's statement, جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ (Strive hard against the disbelievers and the hypocrites),

> "With the hand, or at least have a stern face with them.''

Ibn Abbas said,

> "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them.''

Ad-Dahhak commented,

> "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them.''
>
> Similar was said by Muqatil and Ar-Rabi.

Al-Hasan and Qatadah said,

> "Striving against them includes establishing the (Islamic Penal) Law of equality against them.''

In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

Allah tells;

يَحْلِفُونَ بِاللّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلاَمِهِمْ ...

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam,

Reason behind revealing Ayah

Al-Amawi said in his Book on Battles,

"Muhammad bin Ishaq narrated that Az-Zuhri said that Abdur-Rahman bin Abdullah bin Ka`b bin Malik narrated from his father, from his grandfather that he said,

`Among the hypocrites who lagged behind (from battle) and concerning whom the Qur'an was revealed, was Al-Julas bin Suwayd bin As-Samit, who was married to the mother of Umayr bin Sa`d. Umayr was under the care of Al-Julas. When the Qur'an was revealed about the hypocrites, exposing their practices, Al-Julas said, `By Allah! If this man (Muhammad) is saying the truth, then we are worse than donkeys.'

Umayr bin Sa`d heard him and said, `By Allah, O Julas! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.'

So `Umayr went to the Messenger of Allah and told him what Al-Julas said.

On realizing this, Al-Julas went to the Prophet and swore by Allah that he did not say what Umayr bin Sa`d conveyed, he said.

`He lied on me,' Al-Julas said. Allah sent in his case this verse,

يَحْلِفُونَ بِاللّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلاَمِهِمْ ...

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam... until the end of **Ayah**.

The Messenger of Allah conveyed this **Ayah** to Al-Julas, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.'''

Imam Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said,

"The Messenger of Allah was sitting under the shade of a tree when he said,

إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنَي الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوه

A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.

A man who looked as if he was blue (so dark) came and the Messenger of Allah summoned him and said,

عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ

Why do you curse me, you and your companions?

That man went and brought his friends and they swore by Allah that they did nothing of the sort, and the Prophet pardoned them.

Allah, the Exalted and Most Honored revealed this verse, يَحْلِفُونَ بِاللّهِ مَا قَالُواْ (They swear by Allah that they said nothing (bad)...).

Hypocrites try to kill the Prophet

Allah said next,

... وَهَمُّواْ بِمَا لَمْ يَنَالُواْ ...

and they resolved that which they were unable to carry out.

It was said that this **Ayah** was revealed about Al-Julas bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allah (about Al-Julas' statement we mentioned earlier).

It was also said that it was revealed in the case of Abdullah bin Ubayy who plotted to kill the Messenger of Allah.

As-Suddi said,

> "This verse was revealed about some men who wanted to crown Abdullah bin Ubayy even if the Messenger of Allah did not agree."

It was reported that;

> some hypocrites plotted to kill the Prophet, while he was at the battle of Tabuk, riding one night.

They were a group of more than ten men. Ad-Dahhak said, "This **Ayah** was revealed about them.''

In his book, Dala'il An-Nubuwah, Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said,

"I was holding the bridle of the Messenger's camel while Ammar was leading it, or vise versa. When we reached Al-Aqabah, twelve riders intercepted the Prophet. When I alerted the Messenger, he shouted at them and they all ran away. The Messenger of Allah asked us,

هَلْ عَرَفْتُمُ الْقَوْمَ ؟

Did you know who they were?

We said, `No, O Allah's Messenger! They had masks However, we know their horses.'

He said,

هؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ مَا أَرَادُوا ؟

They are the hypocrites until the Day of Resurrection. Do you know what they intended?

We said, `No.'

He said,

أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللهِ فِي الْعَقَبَةِ فَيَلْقُوهُ مِنْهَا

They wanted to mingle with the Messenger of Allah and throw him from the Aqabah (to the valley).

We said, `O Allah's Messenger! Should you ask their tribes to send the head of each one of them to you?'

He said,

لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ ثُمَّ قَالَ اللّهُمَّ ارْمِهِمْ بِالدُّبَيْلَةِ

No, for I hate that the Arabs should say that Muhammad used some people in fighting and

when Allah gave him victory with their help, he commanded that they be killed.

He then said, O Allah! Throw the **Dubaylah** at them.

We asked, `What is the **Dubaylah**, O Allah's Messenger!'

He said,

شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ فَيَهْلِك

A missile of fire that falls on the heart of one of them and brings about his demise.''

Abu At-Tufayl said,

"Once, there was a dispute between Hudhayfah and another man, who asked him, `I ask you by Allah, how many were the Companions of Al-Aqabah?'

The people said to Hudhayfah, `Tell him, for he asked you.'

Hudhayfah said, `We were told that they were fourteen men, unless you were one of them, then the number is fifteen!

I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness.

Three of them were pardoned, for they said, `We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said,

إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْبِقْنِي إِلَيْهِ أَحَد

Water is scarce, so none among you should reach it before me.

When he found that some people had reached it before him, he cursed them.'''

Ammar bin Yasir narrated in a **Hadith** collected by Muslim, that Hudhayfah said to him that the Prophet said,

> فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِم
>
> Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the **Dubaylah**, which is a missile made of fire that appears between their shoulders and pierces their chest.
>
> This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allah gave their names to him and none else.

Allah said next,

... وَمَا نَقَمُواْ إِلاَّ أَنْ أَغْنَاهُمُ اللّهُ وَرَسُولُهُ مِن فَضْلِهِ ...

and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.

> This **Ayah** means, the Messenger did not commit an error against them, other than that Allah has enriched them on account of the Prophet's blessed and honorable mission! And had Allah guided them to what the Prophet came with, they would have experienced its delight completely.
>
> The Prophet once said to the Ansar,
>
> أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي
>
> Have I not found you misguided and Allah guided you through me, divided and Allah united you through me, and poor and Allah enriched you through me!

Whenever the Messenger asked them a question, they replied, "Allah and His Messenger have granted the favor.''

This type of statement, وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّه (And they had no fault except that they believed in Allah...), (85:8) is uttered when there is no wrong committed.

Allah called the hypocrites to repent,

... فَإِن يَتُوبُواْ يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ ...

If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.

The **Ayah** says, if they persist on their ways, Allah will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

... وَمَا لَهُمْ فِي الأَرْضِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (٧٤)

And there is none for them on earth as a protector or a helper.

who will bring happiness to them, aid them, bring about benefit or fend off harm.

وَمِنْهُمْ مَّنْ عَـهَدَ اللَّهَ لَئِنْ ءاتَـنَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّـلِحِينَ

9:75 And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.''

فَلَمَّآ ءَاتَاهُمْ مِّن فَضْلِهِ بَخِلُوا۟ بِهِ وَتَوَلَّوا۟ وَّهُمْ مُّعْرِضُونَ

9:76 Then when He gave them of His bounty, they became stingy, and turned away, averse.

فَأَعْقَبَهُمْ نِفَاقاً فِى قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَآ أَخْلَفُوا۟ اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ

9:77 So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allah which they had promised to Him and because they used to tell lies.

أَلَمْ يَعْلَمُوا۟ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ

9:78 Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of things unseen.

Hypocrites seek Wealth but are Stingy with Alms

Allah says,

وَمِنْهُم مَّنْ عَاهَدَ اللّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥)

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا۟ بِهِ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ (٧٦)

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ ...

And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.''

Then when He gave them of His bounty, they became stingy, and turned away, averse. So He punished them

by putting hypocrisy into their hearts till the Day whereon they shall meet Him,

> Allah says, some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allah the Exalted, on the Day of Resurrection.
>
> We seek refuge with Allah from such an end.

Allah said,

...بِمَا أَخْلَفُواْ اللّهَ مَا وَعَدُوهُ ...

...because they broke that (covenant) with Allah which they had promised to Him)

> He placed hypocrisy in their hearts because they broke their promise and lied.
>
> ... وَبِمَا كَانُواْ يَكْذِبُونَ (٧٧)
>
> and because they used to tell lies.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

> آيَةُ الْمُنَافِقِ ثَلَاثٌ:
>
> - إِذَا حَدَّثَ كَذَبَ،
> - وَإِذَا وَعَدَ أَخْلَفَ،
> - وَإِذَا ائْتُمِنَ خَانَ
>
> There are three signs for a hypocrite:
>
> - if he speaks, he lies;
> - if he promises, he breaks the promise; and
> - if he is entrusted, he betrays the trust.

Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ ...

Know they not that Allah knows their secret ideas, and their **Najwa**,

Allah states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allah for it. Truly,

Allah knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

... وَأَنَّ اللّهَ عَلاَّمُ الْغُيُوبِ ﴿٧٨﴾

and that Allah is the All-Knower of things unseen.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَـتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

9:79 Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them -- so they mock at them (believers);

سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will throw back their mockery on them, and they shall have a painful torment.

Hypocrites defame Believers Who give the Little Charity They can afford

Allah warns;

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ ...

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them --

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity.

If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah stands not in need of this man's charity.

Al-Bukhari recorded that Ubaydullah bin Sa`id said that Abu An-Nu`man Al-Basri said that Shu`bah narrated that Sulayman said that Abu Wa'il said that Abu Mas`ud said,

"When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, `He is showing off.'

Another man came and gave a Sa` (a small measure of food grains); they said, `Allah is not in need of this small amount of charity.'

Then the Ayah was revealed; الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ (Those who defame the volunteers...).''

Muslim collected this **Hadith** in the **Sahih**.

Al-Awfi narrated that Ibn Abbas said,

"One day, the Messenger of Allah went out to the people and called them to bring forth their

charity, and they started bringing their charity. Among the last to come forth was a man who brought a **Sa`** of dates, saying, `O Allah's Messenger! This is a **Sa`** of dates. I spent the night bringing water and earned two **Sa`** of dates for my work. I kept one **Sa`** and brought you the other **Sa`**.'

The Messenger of Allah ordered him to add it to the charity.

Some men mocked that man, saying, `Allah and His Messenger are not in need of this charity. What benefit would this **Sa`** of yours bring'

Abdur-Rahman bin Awf asked Allah's Messenger, `Are there any more people who give charity?'

The Messenger of Allah said,

لَمْ يَبْقَ أَحَدٌ غَيْرُكَ

None besides you!

Abdur-Rahman bin Awf said, `I will give a hundred Uqiyah of gold as a charity.'

Umar bin Al-Khattab said to him, `Are you crazy?'

Abdur-Rahman said, `I am not crazy.'

Umar said, `Have you given what you said would give!'

Abdur-Rahman said, `Yes. I have eight thousand (Dirhams), four thousand I give as a loan to my Lord and four thousand I keep for myself.'

The Messenger of Allah said,

بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ

May Allah bless you for what you kept and what you gave away.

However, the hypocrites defamed him, `By Allah! Abdur-Rahman gave what he gave just to show off.'

They lied, for Abdur-Rahman willingly gave that money, and Allah revealed about his innocence and the innocence of the fellow who was poor and brought only a **Sa`** of dates.

Allah said in His Book,

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ ...

Those who defame such of the believers who give charity voluntarily.'''

A similar story was narrated from Mujahid and several others.

Ibn Ishaq said,

"Among the believers who gave away charity were Abdur-Rahman bin Awf who gave four thousand Dirhams and Asim bin Adi from Bani Ajlan.

This occurred after the Messenger of Allah encouraged and called for paying charity.

Abdur-Rahman bin Awf stood and gave away four thousand Dirhams.

Asim bin Adi also stood and gave a hundred **Wasaq** of dates, but some people defamed them, saying, `They are showing off.' As for the person who gave the little that he could afford, he was Abu Aqil, from Bani Anif Al-Arashi, who was an ally of Bani Amr bin Awf. He brought a **Sa`** of dates and added it to the charity. They laughed at him, saying, `Allah does not need the **Sa`** of Abu Aqil.'''

Allah said,

... فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللّهُ مِنْهُمْ ...

so they mock at them (believers); Allah will throw back their mockery on them,

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment,

is equitable to the action. Allah treated them the way mocked people are treated, to aid the believers in this life. Allah has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٩)

and they shall have a painful torment.

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِاللَّهِ وَرَسُولِهِ

9:80 Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger.

وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَـسِقِينَ

And Allah guides not those people who are rebellious.

The Prohibition of asking for Forgiveness for Hypocrites

Allah says,

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٨٠)

Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those people who are rebellious.

Allah says to His Prophet that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them.

The number seventy here was mentioned to close the door on this subject, for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy.

Ash-Sha`bi said that;

when Abdullah bin Ubayy was dying, his son went to the Prophet and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him.''

The Prophet said,

مَا اسْمُكَ

"What is you name?"

He said, "Al-Hubab bin Abdullah.''

The Prophet said,

بَلْ أَنْتَ عَبْدُاللهِ بْنُ عَبْدِاللهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَان

Rather, you are Abdullah bin Abdullah, for Al-Hubab is a devil's name.

The Prophet went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite''

He said,

إِنَّ اللهَ قَالَ:

Allah said, (إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً ...(and even) if you ask seventy times for their forgiveness...),

وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ وَسَبْعِين

Verily, I will ask Allah to forgive them seventy times and seventy more and seventy more.)''

Similar narrations were collected from Urwah bin Az-Zubayr, Mujahid, Qatadah bin Di`amah and Ibn Jarir.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَـفَ رَسُولِ اللَّهِ وَكَرِهُوا أَن يُجَـهِدُواْ بِأَمْوَلِهِمْ وَأَنْفُسِهِمْ فِى سَبِيلِ اللَّهِ وَقَالُوا لاَ تَنفِرُواْ فِى الْحَرِّ

9:81 Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat.''

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ

Say: "The fire of Hell is more intense in heat;'' if only they could understand!

فَلْيَضْحَكُواْ قَلِيلاً وَلْيَبْكُواْ كَثِيرًا جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ

9:82 So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

Hypocrites rejoice because They remained behind from Tabuk!

Allah says;

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللّهِ ...

Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah;

Allah admonishes the hypocrites who lagged behind from the battle of Tabuk with the Companions of the Messenger of Allah, rejoicing that they remained behind after the Messenger departed for the battle,

... وكَرِهُواْ أَن يُجَاهِدُواْ ...

they hated to strive and fight, (along with the Messenger),

... بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّهِ وَقَالُواْ ...

with their properties and their lives in the cause of Allah, and they said, (to each other),

... لاَ تَنفِرُواْ فِي الْحَرِّ ...

"March not forth in the heat.''

Tabuk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said, **لاَ تَنفِرُواْ فِي الْحَرِّ** ("March not forth in the heat).''

Allah said to His Messenger,

... قُلْ ...

Say, (to them),

... نَارُ جَهَنَّمَ ...

"The fire of Hell...,

which will be your destination because of your disobedience,

... أَشَدُّ حَرًّا ...

". ..is more intense in heat;''

than the heat that you sought to avoid; it is even more intense than fire.

Imam Malik narrated that Abu Az-Zinad said that Al-A`raj narrated that Abu Hurayrah said that the Messenger of Allah said,

نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّم

The fire that the son of Adam kindles is but one part of seventy parts of the Fire of **Jahannam**.

They said, "O Allah's Messenger! This fire alone is enough.''

He said,

فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا

(Hellfire) was favored by sixty-nine parts.

The Two **Sahihs** collected this **Hadith**.

Al-A`mash narrated that Abu Ishaq said that An-Nu`man bin Bashir said that the Messenger of Allah said,

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا

On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of **Jahannam** causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.

The Two **Sahihs** collected this **Hadith**.

There are many other **Ayat** and Prophetic **Hadiths** on this subject.

Allah said in His Glorious Book,

كَلاَّ إِنَّهَا لَظَى

نَزَّاعَةً لِّلشَّوَى

By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp! (70:15-16)

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

كُلَّمَآ أَرَادُواْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

Al-Hamim (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!'' (22:19-22)

إِنَّ الَّذِينَ كَفَرُواْ بِـَايَـتِنَا سَوْفَ نُصْلِيهِمْ نَاراً كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَـهُمْ جُلُوداً غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

Surely, those who disbelieved in Our **Ayat**, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. (4:56)

Allah said here,

... قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ (٨١)

Say: "The fire of Hell is more intense in heat;'' if only they could understand!

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allah during the heat, so as to save themselves from the Fire of **Jahannam**, which is

much more severe. Allah, the Exalted, then warns the hypocrites against their conduct,

فَلْيَضْحَكُوا قَلِيلاً ...

So let them laugh a little...

Ibn Abi Talhah reported that Ibn Abbas commented,

"Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allah, the Exalted and Most Honored, they will start crying forever without end.''

... وَلْيَبْكُوا كَثِيرًا جَزَاء بِمَا كَانُوا يَكْسِبُونَ (٨٢)

and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِن رَّجَعَكَ اللَّهُ إِلَى طَآئِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ

9:83 If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say:

لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

"Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.''

Hypocrites are barred from participating in Jihad

Allah commands His Messenger, peace be upon him,

فَإِن رَّجَعَكَ اللَّهُ ...

If Allah brings you back, (from this battle),

... إِلَى طَآئِفَةٍ مِّنْهُمْ ...

to a party of them,

> in reference to the twelve (hypocrite) men, according to Qatadah,

... فَاسْتَأْذَنُوكَ لِلْخُرُوجِ ...

and they ask your permission to go out,

> with you to another battle,

... فَقُل لَّن تَخْرُجُواْ مَعِيَ أَبَدًا وَلَن تُقَاتِلُواْ مَعِيَ عَدُوًّا ...

say: "Never shall you go out with me nor fight an enemy with me...''

> as an admonishment and punishment for them.

Allah mentioned the reason for this decision,

... إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ ...

"You were pleased to sit (inactive) on the first occasion...''

Allah said in a similar **Ayah**,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ

> And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. (6:110)

> The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allah said concerning the **Umrah** of Hudaybiyyah,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا

> Those who lagged behind will say, when you set forth to take the spoils. (48:15)

Allah said next,

... فَاقْعُدُواْ مَعَ الْخَالِفِينَ (٨٣)

"...then you sit (now) with those who lag behind.''

in reference to the men who lagged behind from (Tabuk) battle, according to Ibn Abbas.

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً وَلاَ تَقُمْ عَلَى قَبْرِهِ

9:84 And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.

إِنَّهُمْ كَفَرُواْ بِاللَّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَسِقُونَ

Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun.

The Prohibition of Prayer for the Funeral of Hypocrites

Allah says;

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَىَ قَبْرِهِ إِنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَاسِقُونَ (٨٤)

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were **Fasiqun**.

Allah commands His Messenger to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allah's forgiveness for him, or to invoke Allah for his benefit.

This is because hypocrites disbelieved in Allah and His Messenger and died as such. This ruling

applies to all those who are known to be hypocrites, even though it was revealed about the specific case of Abdullah bin Ubayy bin Salul, the chief hypocrite.

Al-Bukhari recorded that Ibn Umar said,

"When Abdullah bin Ubayy died, his son, Abdullah bin Abdullah, came to the Messenger of Allah and asked him to give him his shirt to shroud his father in, and the Messenger did that. He also asked that the Prophet offer his father's funeral prayer, and Allah's Messenger stood up to offer the funeral prayer. Umar took hold of the Prophet's robe and said, `O Allah's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so' Allah's Messenger said,

إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ:

I have been given the choice, for Allah says:

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ

Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9:80)

وَسَأَزِيدُهُ عَلَى السَّبْعِين

Verily, I will ask (for forgiveness for him) more than seventy times.

Umar said, `He is a hypocrite!'

So Allah's Messenger offered the funeral prayer and on that Allah revealed this Verse,

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.''

Umar bin Al-Khattab narrated a similar narration. In this narration, Umar said,

"The Prophet offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allah, while Allah and His Messenger have better knowledge. By Allah, soon afterwards, these two **Ayat** were revealed,

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies.

Ever since this revelation came, the Prophet never offered the funeral prayer for any hypocrite nor stood on his grave until Allah, the Exalted and Most Honored, brought death to him.''

At-Tirmidhi collected this **Hadith** in his **Tafsir** (section of his **Sunan**) and said, "**Hasan Sahih**''.

Al-Bukhari also recorded it.

وَلاَ تُعْجِبْكَ أَمْوَٲلُهُمْ وَأَوْلَـٰدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِهَا فِى الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ

9:85 And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

Allah says;

وَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلاَدُهُمْ إِنَّمَا يُرِيدُ اللّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ (٨٥)

And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this

world, and that their souls shall depart (die) while they are disbelievers.

We mentioned before the explanation of a similar **Ayah** (see **Ayah** 55), all the thanks and praises are due to Allah.

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُواْ بِاللَّهِ وَجَـهِدُواْ مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْنَا نَكُنْ مَّعَ الْقَـعِدِينَ

9:86 And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home).''

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَلِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَفْقَهُونَ

9:87 They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.

Admonishing Those Who did not join the Jihad

Allah says;

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ آمِنُواْ بِاللّهِ وَجَاهِدُواْ مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ...

And when a **Surah** is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say,

Allah chastises and admonishes those who stayed away from **Jihad** and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the Messenger for permission to stay behind, saying,

... ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ (٨٦)

"Leave us (behind), we would be with those who sit (at home).''

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men.

Allah described them in another **Ayah**,

فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ

Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues. (33:19)

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allah said in other **Ayah**,

وَيَقُولُ الَّذِينَ ءَامَنُواْ لَوْلاَ نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِىِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُواْ اللَّهَ لَكَانَ خَيْراً لَّهُمْ

Those who believe say: "Why is not a **Surah** sent down (for us)! But when a decisive **Surah** (explaining and ordering things) is sent down,

and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them. (47:20-21)

Allah said next,

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ ...

They are content to be with those who sit behind.

... وَطُبِعَ عَلَى قُلُوبِهِمْ ...

Their hearts are sealed up,

because of their staying away from **Jihad** and from accompanying the Messenger in Allah's cause,

... فَهُمْ لاَ يَفْقَهُونَ (٨٧)

so they understand not.

they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

لَـكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ جَـهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

9:88 But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.

أَعَدَّ اللَّهُ لَهُمْ جَنَّـتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا

9:89 For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

After Allah mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

لَـكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٨٨)

أَعَدَّ اللّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (٨٩)

But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

This describes the qualities, as well as, the reward of faithful believers.

Allah said, **وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ** (Such are they for whom are the good things),

in the Hereafter, in the gardens of **Al-Firdaws** and the high grades.

وَجَآءَ الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُواْ اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

9:90 And those who made excuses from the Bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

Allah says;

وَجَاء الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ ...

And those who made excuses from the Bedouins came asking your permission to exempt them (from the battle),

Allah describes here the condition of the Bedouins who lived around Al-Madinah, who asked for permission to remain behind from **Jihad** when they came to the Messenger to explain to him their weakness and inability to join the fighting.

Ad-Dahhak said that Ibn Abbas said that;

they were those who had valid excuses, for Allah said next,

... وَقَعَدَ الَّذِينَ كَذَبُواْ اللّهَ وَرَسُولَهُ ...

and those who had lied to Allah and His Messenger sat at home,

and did not ask for permission for it;

and Allah warned them of painful punishment,

... سَيُصِيبُ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ (٩٠)

a painful torment will seize those of them who disbelieve.

لَّيْسَ عَلَى الضُّعَفَآءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ
لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِ

9:91 There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger.

مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ

No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.

وَلاَ عَلَى الَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَآ
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَناً أَلاَّ
يَجِدُواْ مَا يُنْفِقُونَ

9:92 Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you,'' they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَآءُ

9:93 The means (of complaint) is only against those who are rich, and yet ask exemption.

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
فَهُمْ لاَ يَعْلَمُونَ

They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts so that they know not (what they are losing).

Legitimate Excuses for staying away from Jihad

Allah says;

لَّيْسَ عَلَى الضُّعَفَاء وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلّهِ وَرَسُولِهِ ...

There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger.

Allah mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows one from **Jihad**, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allah, or poverty that prevents preparing for **Jihad**. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allah said,

... مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللّهُ غَفُورٌ رَّحِيمٌ (٩١)

No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.

Al-Awza`i said,

"The people went out for the **Istisqa'** (rain) prayer. Bilal bin Sa`d stood up, praised Allah and thanked Him then said, `O those who are present! Do you concur that wrong has been done!'

They said, `Yes, by Allah!'

He said, `O Allah! We hear your statement, **مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ** (No means (of complaint) can

there be against the doers of good). O Allah! We admit our errors, so forgive us and give us mercy and rain.'

He then raised his hands and the people also raised their hands, and rain was sent down on them.''

وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ ...

Nor (is there blame) on those who came to you to be provided with mounts,

Mujahid said;

"It was revealed about Bani Muqarrin from the tribe of Muzaynah.''

Ibn Abi Hatim recorded that Al-Hasan said that the Messenger of Allah said,

لَقَدْ خَلَّفْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا نِلْتُمْ مِنْ عَدُوَ نَيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرْ

Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.

He then recited the Ayah,

وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ...

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you.''

This **Hadith** has a basis in the Two **Sahihs** from Anas, the Messenger of Allah said,

إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَادِيًا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ

Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you.

They said, "While they are still at Al-Madinah?''

He said,

نَعَمْ حَبَسَهُمُ الْعُذْرُ

Yes, as they have been held back by a (legal) excuse.

... تَوَلَّواْ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُواْ مَا يُنفِقُونَ (٩٢)

they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.

Then Allah says;

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاء رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ ...

The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home),

Allah criticized those who seek permission to remain behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

... وَطَبَعَ اللّهُ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَعْلَمُونَ (٩٣)

and Allah has sealed up their hearts, so that they know not (what they are losing).

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ

9:94 They (the hypocrites) will present their excuses to you (Muslims), when you return to them.

قُل لاَّ تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللّهُ مِنْ أَخْبَارِكُمْ

Say "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you.

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَـلِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.''

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ

9:95 They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them.

فَأَعْرِضُوا عَنْهُمْ

So turn away from them.

إِنَّـهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

Surely, they are Rijs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَسِقِينَ

9:96 They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Fasiqin (rebellious).

Exposing the Deceitful Ways of Hypocrites

Allah tells;

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ...

They (the hypocrites) will present their excuses to you (Muslims), when you return to them.

> Allah said that when the believers go back to Al-Madinah, the hypocrites will begin apologizing to them.

... قُل لاَّ تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ ...

Say "Present no excuses, we shall not believe you.''

> we shall not believe what you say,

... قَدْ نَبَّأَنَا اللّهُ مِنْ أَخْبَارِكُمْ ...

Allah has already informed us of the news concerning you.

> Allah has exposed your news to us,

... وَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ ...

Allah and His Messenger will observe your deeds.

> your actions will be made public to people in this life,

... ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٩٤)

In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.

> Allah will inform you of your deeds, whether they were good or evil, and will recompense you for them.

Then Allah says;

سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ ...

They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are **Rijs** (impure), and Hell is their dwelling place --

Allah said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allah ordered disgracing them by turning away from them, for they are, رِجْسٌ (**Rijs**) meaning,

impure inwardly and in their creed.

Their destination in the end will be **Jahannam**,

... جَزَاء بِمَا كَانُواْ يَكْسِبُونَ (٩٥)

a recompense for that which they used to earn.

of sins and evil deeds.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن تَرْضَوْاْ عَنْهُمْ ...

They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them,

Allah said that if the believers forgive the hypocrites when they swear to them,

... فَإِنَّ اللّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ (٩٦)

certainly Allah is not pleased with the people who are **Fasiqin**.

who rebel against the obedience of Allah and His Messenger.

Fisq, means, `deviation'.

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَآ أَنزَلَ اللّهُ عَلَى رَسُولِهِ

9:97 The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knower, All-Wise.

وَمِنَ الأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ

9:98 And of the Bedouins there are some who look upon what they spend (in Allah's cause) as a fine and watch for calamities for you, on them be the calamity of evil.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Allah is All-Hearer, All-Knower.

وَمِنَ الأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَـتٍ عِندَ اللَّهِ وَصَلَوَتِ الرَّسُولِ

9:99 And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.

أَلا إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ

Indeed these (expenditures) are a means of nearness for them.

اللَّهُ فِى رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

The Bedouins are the Worst in Disbelief and Hypocrisy

Allah says;

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَا أَنزَلَ اللّهُ عَلَى رَسُولِهِ ...

The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.

Allah states that there are disbelievers, hypocrites and believers among the Bedouins. He also states that the disbelief and hypocrisy of the Bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allah has revealed to His Messenger.

Al-A`mash narrated that Ibrahim said,

"A Bedouin man sat next to Zayd bin Sawhan while he was speaking to his friends. Zayd had lost his hand during the battle of Nahawand. The Bedouin man said, `By Allah! I like your speech. However, your hand causes me suspicion.'

Zayd said, `Why are you suspicious because of my hand, it is the left hand (that is cut).'

The Bedouin man said, `By Allah! I do not know which hand they cut off (for committing theft), is it the right or the left?'

Zayd bin Sawhan said, `Allah has said the truth,

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَا أَنزَلَ اللّهُ عَلَى رَسُولِهِ

The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.''

Imam Ahmad narrated that Ibn Abbas said that the Messenger of Allah said,

- مَنْ سكَنَ الْبَادِيَةَ جفَا،
- ومَنِ اتَّبَعَ الصيَّدَ غفَلَ،
- ومَنْ أَتَى السُّلْطَانَ افْتُتِنَ

- He who lives in the desert becomes hard-hearted,
- he who follows the game becomes heedless, and
- he who associates with the rulers falls into **Fitnah**.

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this **Hadith**.

At-Tirmidhi said, "**Hasan Gharib**."

The Prophet once had to give a Bedouin man many gifts because of what he gave him as a gift, until the Bedouin became satisfied. The Prophet said,

لَقَدْ همَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍ أَوْ ثَقَفِيٍ أَوْ أَنْصَارِيٍ أَوْ دَوْسِيٍ

I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansar or Daws.

This is because these people lived in cities, Makkah, At-Ta'if, Al-Madinah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted Bedouins.

Allah said next,

... وَاللّهُ عَلِيمٌ حَكِيمٌ (٩٧)

And Allah is All-Knower, All-Wise.

Allah knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or

ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise.

Allah also said that;

وَمِنَ الأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ ...

And of the Bedouins there are some who look upon what they spend,

in Allah's cause),

... مَغْرَمًا ...

as a fine,

as a loss and a burden,

... وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ...

and watch for calamities for you,

awaiting afflictions and disasters to strike you,

... عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ...

on them be the calamity of evil,

evil will touch them instead,

... وَاللّهُ سَمِيعٌ عَلِيمٌ (٩٨)

And Allah is All-Hearer, All-Knower.

Allah hears the invocation of His servants and knows who deserves victory, who deserve failure.

Allah's said;

وَمِنَ الأَعْرَابِ مَن يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَاتٍ عِندَ اللّهِ وَصَلَوَاتِ الرَّسُولِ ...

And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in

Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.

This is the type of praiseworthy Bedouins. They give charity in Allah's cause as way of achieving nearness to Allah and seeking the Messenger's invocation for their benefit,

... أَلا إِنَّهَا قُرْبَةٌ لَّهُمْ ...

Indeed these are a means of nearness for them.

they will attain what they sought,

... سَيُدْخِلُهُمُ اللّهُ فِي رَحْمَتِهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٩٩)

Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

وَالسَّـبِقُونَ الاٌّوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالأَنْصَـرِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِـىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

9:100 And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him.

وَأَعَدَّ لَهُمْ جَنَّـتٍ تَجْرِي تَحْتَهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

Virtues of the Muhajirin, Ansar and Those Who followed Them in Faith

Allah says;

وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠)

And the foremost to embrace Islam of the **Muhajirin** and the **Ansar** and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

> Allah mentions that He is pleased foremost with the **Muhajirin**, **Ansar** and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy.

Ash-Sha`bi said that,

> وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ (The foremost **Muhajirin** and **Ansar**) are those who conducted the pledge of **Ar-Ridwan** in the year of Hudaybiyyah.

Abu Musa Al-Ash`ari, Sa`id bin Al-Musayyib, Muhammad bin Sirin, Al-Hasan and Qatadah said that;

> they are those who performed the prayer towards the two **Qiblahs** with the Messenger of Allah (first toward Jerusalem and later toward the **Ka`bah**).

Allah, the Most Great, stated that He is pleased foremost with the **Muhajirin**, the **Ansar** and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Siddiq (the great truthful one) and the grand **Khalifah**, Abu Bakr bin Abi Quhafah, may Allah be pleased with him.

The failure group, the **Rafidah** (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allah from such evil.

This indicates that the minds of these people are twisted and their hearts turned upside down, for where are they in relation to believing in the Qur'an They curse those whom Allah stated He is pleased with!

As for the followers of the **Sunnah**, they are pleased with those whom Allah is pleased with, curse whomever Allah and His Messenger curse, and give their loyalty to Allah's friends and show enmity to the enemies of Allah. They are followers not innovators, imitating (the **Sunnah**) they do not initiate it on their own. They are indeed the party of Allah, the successful, and Allah's faithful servants.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النِّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

9:101 And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them.

سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

Hypocrites among the Bedouins and Residents of Al-Madinah

Allah tells;

وَمِمَّنْ حَوْلَكُم مِّنَ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ ...

And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah,

Allah informs His Messenger, peace be upon him, that among the Bedouins around Al-Madinah there are hypocrites and in Al-Madinah itself, those,

... مَرَدُواْ عَلَى النِّفَاقِ ...

who persist in hypocrisy;

meaning they insisted on hypocrisy and continued in it.

Allah's statement,

... لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ ...

you know them not, We know them,

This does not contradict His other statement,

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! (47:30),

because the latter **Ayah** describes them by their characteristics, not that the Messenger knows all those who have doubts and hypocrisy. The Messenger knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night (but did not know who they were exactly).

We mentioned before in the explanation of, وَهَمُّواْ بِمَا لَمْ يَنَالُواْ (...and they resolved that (plot) which they were unable to carry out...), (9:74) that the Prophet informed Hudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allah was informed of all their names, and Allah knows best.

Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this **Ayah** (9:101),

> "What is the matter with some people who claim to have knowledge about other people, saying, `So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, `I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming.
>
> Allah's Prophet Nuh said,
>
> وَمَا عِلْمِى بِمَا كَانُواْ يَعْمَلُونَ
>
> And what knowledge have I of what they used to do! (26:112)
>
> Allah's Prophet Shu`ayb said,
>
> بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَآ أَنَاْ عَلَيْكُمْ بِحَفِيظٍ
>
> That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you) (11:86),
>
> while Allah said to His Prophet, لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ (you know them not, We know them).''

... سَنُعَذِّبُهُم مَّرَّتَيْنِ ...

We shall punish them twice,

Mujahid said,

> "By killing and capture.''
>
> In another narration he said,
>
> > "By hunger and torment in the grave,
>
> ... ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ (١٠١)
>
> and thereafter they shall be brought back to a great (horrible) torment.''

Abdur-Rahman bin Zayd bin Aslam said,

> "The torment in this life strikes their wealth and offspring,''
>
> and he recited this **Ayah**,
>
> > فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا
> >
> > So let not their wealth nor their children amaze you; Allah only wants to punish them with these things in the life of this world. (9:55)
>
> These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire, ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ (and thereafter they shall be brought back to a great (horrible) torment).

وَءَاخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَـلِحاً وَءَاخَرَ سَيِّئاً

9:102 And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil.

عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

Some Believers stayed away from Battle because They were Lazy

Allah tells;

وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٠٢)

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from **Jihad** due to laziness and preferring comfort, even though they truly believed,

وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ ...

And others who have acknowledged their sins,

> These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allah.

This **Ayah** is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific.

Ibn Abbas said that, وَآخَرُونَ (And (there are) others),

> refers to Abu Lubabah and some of his friends who stayed away from the battle of Tabuk and the Messenger of Allah. When the Messenger of Allah returned from that battle, this group, Abu Lubabah and five, seven or nine with him, tied themselves to the pillars of the **Masjid** and refused to let anyone untie them except the Messenger of Allah. When this Ayah was revealed, وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ (And (there are) others who have acknowledged their sins), the Messenger of Allah untied them and pardoned them.''

Al-Bukhari recorded that Samurah bin Jundub said that the Messenger of Allah said to us,

> أَتَانِي اللَّيْلَةَ آتِيَانِ فَابْتَعَثَانِي، فَانْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ،

قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ،

قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ وَهَذَا مَنْزِلُكَ،

قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللهُ عَنْهُمْ

Last Night, two (angels) came to me (in a vision) and took me to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw.

The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form.

The two said to me, `This is the garden of Eden, and this is your residence in it.'

The two said, `As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allah has pardoned them.'

Al-Bukhari recorded this **Hadith** in a short form upon the explanation of this **Ayah**.

خُذْ مِنْ أَمْوَلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوَتَكَ سَكَنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

9:103 Take Sadaqah from their wealth in order to purify them and sanctify them with it, and Salli for them. Verily, your Salat are a Sakan for them; and Allah is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَـتِ

9:104 Know they not that Allah accepts repentance from His servants and accepts the Sadaqat,

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

and that Allah alone is the One Who forgives and accepts repentance, Most Merciful!

The Command to collect the Zakah and Its Benefits

Allah says;

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا ...

Take **Sadaqah** from their wealth in order to purify them and sanctify them with it,

Allah commanded His Messenger to take **Sadaqah** from the Muslims' money to purify and sanctify them with it.

This **Ayah** is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some Bedouin later thought that paying **Zakah** to the Leader was not legislated except to the Messenger himself, using this **Ayah** as evidence, خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً (Take **Sadaqah** from their wealth). Abu Bakr As-Siddiq and other Companions refuted this ill comprehension and fought against them until they paid the **Zakah** to the **Khalifah**, just as they used to pay it to the Messenger of Allah.

As-Siddiq said, "By Allah! If they abstain from paying a bridle that they used to pay to the

Messenger of Allah, I will fight them for refraining from paying it.''

Allah's statement,

... وَصَلِّ عَلَيْهِمْ ...

and **Salli** for them,

means, supplicate for them, and ask Allah to forgive them.

In the **Sahih**, Muslim recorded that Abdullah bin Abi Awfa said,

"Whenever the Prophet was brought charity, he used to invoke Allah for those who brought it. My father also brought his charity and the Prophet said,

اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى

O Allah! I invoke You for the family of Abu Awfa.''

Allah's statement,

... إِنَّ صَلَاتَكَ سَكَنٌ لَّهُمْ ...

Verily, your **Salat** are a **Sakan** for them,

means, a mercy for them, according to Ibn Abbas.

Allah said next,

... وَاللّهُ سَمِيعٌ ...

and Allah is All-Hearer,

of your invocation (O Muhammad),

... عَلِيمٌ (١٠٣)

All-Knower.

in those who deserve your invocation on their behalf, who are worthy of it.

Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ...

Know they not that Allah accepts repentance from His servants and accepts the **Sadaqat**,

This **Ayah** encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins.

Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount **Uhud**.

Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ اللهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ، حَتَّى إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُد

Verily, Allah accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite (of food) becomes as large as **Uhud**.

The Book of Allah, the Exalted and Most Honored, testifies to this **Hadith**,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

Know they not that Allah accepts repentance from His servants and accepts the **Sadaqat**.

and,

يَمْحَقُ اللَّهُ الرِّبَوا وَيُرْبِى الصَّدَقَـتِ

Allah will destroy **Riba** and will give increase for **Sadaqat**. (2:276)

Abdullah bin Mas`ud said,

"Charity falls in Allah's Hand before it falls in the needy's hand,''

he then recited this **Ayah**,

(أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَـتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat).

... وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١٠٤)

and that Allah alone is the One Who forgives and accepts repentance, Most Merciful!

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَـلِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

9:105 And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.''

Warning the Disobedient

Allah says;

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٠٥)

And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.''

Mujahid said that;

this **Ayah** carries a warning from Allah to those who defy His orders. Their deeds will be shown to

Allah, Blessed and Most Honored, and to the Messenger and the believers. This will certainly occur on the Day of Resurrection, just as Allah said,

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ

That Day shall you be brought to Judgement, not a secret of you will be hidden. (69:18)

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be examined. (86:9)

and,

وَحُصِّلَ مَا فِى الصُّدُورِ

And that which is in the breasts (of men) shall be made known. (100:10)

Allah might also expose some deeds to the people in this life.

Al-Bukhari said that Aishah said,

"If the good deeds of a Muslim person please you, then say,

اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.''

There is a **Hadith** that carries a similar meaning.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ،فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ أَوْ بُــرهَةً مِنْ دَهْرِهِ . بِعَمَلٍ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا،

وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ بِعَمَلٍ سَيِّءٍ، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِه

Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds.

one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allah wants the good of a servant He employs him before he dies.

He was asked, "How would Allah employ him, O Allah's

Messenger!'' He said,

يُوَفِّقُهُ لِعَمِلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْه

He directs him to perform good deeds and takes his life in that condition.

Only Imam Ahmad collected this **Hadith**.

وَءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

9:106 And others are made to await for Allah's Decree, whether He will punish them or will forgive them.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, All-Wise.

Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabuk

Allah said;

وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللّهِ ...

And others are made to await for Allah's Decree,

Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak and several others said that;

> those mentioned in the **Ayah** are the three who were made to wait to know if their repentance was accepted;
>
> - Mararah bin Ar-Rabi,
> - Ka`b bin Malik and
> - Hilal bin Umayyah.

Some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts.

Some of them tied themselves to the pillars (of the **Masjid**) like Abu Lubabah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this **Ayah** was revealed,

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ ...

Allah has forgiven the Prophet, the Muhajirin and the Ansar... (9:117)

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ ...

And the three who stayed behind, until for them the earth, vast as it is, was straitened... (9:118)

We will mention the **Hadith** about this story from Ka`b bin Malik.

Allah said,

... إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ...

whether He will punish them or will forgive them.

meaning, they are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger,

... وَاللّهُ عَلِيمٌ حَكِيمٌ (١٠٦)

And Allah is All-Knowing, All-Wise.

Allah knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفَنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى

9:107 And as for those who put up a Masjid by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـذِبُونَ

Allah bears witness that they are certainly liars.

لاَ تَقُمْ فِيهِ

9:108 Never stand you therein.

أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ

Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray).

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.

Masjid Ad-Dirar and Masjid At-Taqwa

Allah says;

وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ ...

And as for those who put up a **Masjid** by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime,

The reason behind revealing these honorable **Ayat** is that;

before the Messenger of Allah migrated to Al-Madinah, there was a man from Al-Khazraj called "Abu Amir Ar-Rahib (the Monk).'' This man embraced Christianity before Islam and read the Scriptures. During the time of **Jahiliyyah**, Abu Amir was known for being a worshipper and being a notable person among Al-Khazraj.

When the Messenger of Allah arrived at Al-Madinah after the **Hijrah**, the Muslims gathered around him and the word of Islam was triumphant on the day of **Badr**, causing Abu

Amir, the cursed one, to choke on his own saliva and announce his enmity to Islam.

He fled from Al-Madinah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allah. The Quraysh united their forces and the Bedouins who joined them for the battle of **Uhud**, during which Allah tested the Muslims, but the good end is always for the pious and righteous people.

The rebellious Abu Amir dug many holes in the ground between the two camps, into one of which the Messenger fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury.

Before the fighting started, Abu Amir approached his people among the Ansar and tried to convince them to support and agree with him. When they recognized him, they said, "May Allah never burden an eye by seeing you, O **Fasiq** one, O enemy of Allah!''

They cursed him and he went back declaring, "By Allah! Evil has touched my people after I left.''

The Messenger of Allah called Abu Amir to Allah and recited the Qur'an to him before his flight to Makkah, but he refused to embrace Islam and rebelled. The Messenger invoked Allah that Abu Amir die as an outcast in an alien land, and his invocation came true.

After the battle of **Uhud** was finished, Abu Amir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet. Heraclius gave him promises and Abu Amir remained with him.

He also wrote to several of his people in Al-Madinah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to

fight the Messenger of Allah to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on.

These hypocrites built a **Masjid** next to the **Masjid** in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their **Masjid** so that it would be a proof that the Messenger approved of their **Masjid**.

They told him that they built the **Masjid** for the weak and ill persons on rainy nights. However, Allah prevented His Messenger from praying in that **Masjid**. He said to them,

إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ الله

"If we come back from our travel, Allah willing.''

When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about **Masjid** Ad-Dirar and the disbelief and division between the believers, who were in **Masjid** Quba' (which was built on piety from the first day), that **Masjid** Ad-Dirar was meant to achieve. Therefore, the Messenger of Allah sent some people to **Masjid** Ad-Dirar to bring it down before he reached Al-Madinah.

Ali bin Abi Talhah reported that Ibn Abbas said about this **Ayah**,

"They are some people of the Ansar to whom Abu Amir said, `Build a **Masjid** and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.'

When they built their **Masjid**, they went to the Prophet and said to him, "We finished building our

Masjid and we would like you pray in it and invoke Allah for us for His blessings.''

Allah revealed this verse, **لاَ تَقُمْ فِيهِ أَبَدًا** (Never stand you therein), until, الظَّالِمِينَ (...wrongdoers).” (9:108-109)

Allah said next,

... وَلَيَحْلِفَنَّ ...

they will indeed swear,

those who built it,

... إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى ...

that their intention is nothing but good.

by building this **Masjid** we sought the good and the comfort of the people.

Allah replied,

... وَاللّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧)

Allah bears witness that they are certainly liars.

for they only built it to harm **Masjid** Quba', and out of disbelief in Allah, and to divide the believers. They made it an outpost for those who warred against Allah and His Messenger, such as Abu Amir the **Fasiq** who used to be called Ar-Rahib, may Allah curse him!

Allah said,

لاَ تَقُمْ فِيهِ أَبَدًا ...

Never stand you therein,

prohibiting His Prophet and his **Ummah** from ever standing in it in prayer.

Virtues of Masjid Quba

Allah encouraged His Prophet to pray in **Masjid** Quba' which, from the first day, was built on **Taqwa**, obedience to Allah and His Messenger, for gathering the word of the believers and as an outpost and a fort for Islam and its people. This is why Allah the Exalted said,

... لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ...

> Verily, the **Masjid** whose foundation was laid from the first day on **Taqwa** is more worthy that you stand therein (to pray).
>
> > in reference to the **Masjid** of Quba'.
>
> An authentic **Hadith** records that the Messenger of Allah said,
>
> > صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ
> >
> > One prayer in **Masjid** Quba' is just like an **Umrah**.
>
> It is recorded in the **Sahih** that;
>
> > the Messenger of Allah used to visit **Masjid** Quba' while riding and walking.
>
> Imam Ahmad recorded that Uwaym bin Sa\`idah Al-Ansari said that;
>
> > the Prophet went to Masjid Quba' and asked,
> >
> > إِنَّ اللهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟
> >
> > In the story about your **Masjid**, Allah the Exalted has praised you concerning the purification that you perform. What is the purification that you perform!
> >
> > They said, "By Allah, O Allah's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed."

Ibn Khuzaymah collected this **Hadith** in his **Sahih**.

Allah's statement,

... لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ (١٠٨)

Verily, the **Masjid** whose foundation was laid from the first day on **Taqwa** is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.

This encourages praying in old **Masjids** that were built for the purpose of worshipping Allah alone, without partners.

It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform **Wudu** perfectly and preserve themselves from impure things.

Imam Ahmad recorded that;

one of the Companions of the Messenger of Allah said that the Messenger of Allah led them in a Dawn (**Subh**) prayer in which he recited **Ar-Rum** (Surah 30) and made mistakes in the recitation. When he finished the prayer, he said,

إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوء

We sometimes make mistakes in reciting the Qur'an, there are people among you who attend the prayer with us, but do not perform **Wudu** perfectly. Therefore, whoever attends the prayer with us let him make perfect **Wudu**.

This **Hadith** indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِى نَارِ جَهَنَّمَ

9:109 Is it then he who laid the foundation of his building on Taqwa to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not the people who are the wrongdoers.

لاَ يَزَالُ بُنْيَانُهُمُ الَّذِى بَنَوْاْ رِيبَةً فِى قُلُوبِهِمْ إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ

9:110 The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, All-Wise.

The Difference between Masjid At-Taqwa and Masjid Ad-Dirar

Allah says;

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ ...

Is it then he who laid the foundation of his building on **Taqwa** to Allah and His good pleasure better, or he who

laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him,

Allah the Exalted says that the **Masjid** that has been built on the basis of **Taqwa** of Allah and His pleasure is not the same as a **Masjid** that was been built based on causing harm, disbelief and causing division among the believers, and as an outpost for those who warred against Allah and His Messenger. The latter built their **Masjid** on the edge of a steep hole,

... فِي نَارِ جَهَنَّمَ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٠٩)

into the fire of Hell. And Allah guides not the people who are the wrongdoers.

Allah does not bring aright the works of those who commit mischief.

Jabir bin Abdullah said,

"I saw the **Masjid** that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allah.''

Allah's statement,

لاَ يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْاْ رِيبَةً فِي قُلُوبِهِمْ ...

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts.

Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it.

Allah said next,

... إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ ...

unless their hearts are cut to pieces.

According to Ibn Abbas, Mujahid, Qatadah, Zayd bin Aslam, As-Suddi, Habib bin Abi Thabit, Ad-Dahhak, Abdur-Rahman bin Zayd bin Aslam and several other scholars of the **Salaf**.

until they die,

... وَاللّهُ عَلِيمٌ ...

And Allah is All-Knowing,

of the actions of His creation,

... حَكِيمٌ (١١٠)

All-Wise.

in compensating them for their good or evil actions.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَنَّ لَهُمُ الّجَنَّةَ

9:111 Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise.

يُقَتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ

They fight in Allah's cause, so they kill and are killed.

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْءانِ

It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an.

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ

And who is truer to his covenant than Allah! Then rejoice in the bargain which you have concluded.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

Allah has purchased the Souls and Wealth of the Mujahidin in Return for Paradise

Allah says,

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ ...

Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise.

Allah states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This demonstrates Allah's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants.

Al-Hasan Al-Basri and Qatadah commented,

"By Allah! Allah has purchased them and raised their worth.''

Shimr bin Atiyyah said,

"There is not a Muslim but has on his neck a sale that he must conduct with Allah; he either fulfills its terms or dies without doing that.''

He then recited this **Ayah**.

This is why those who fight in the cause of Allah are said to have conducted the sale with Allah, meaning, accepted and fulfilled his covenant.

Allah's statement,

... يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ...

They fight in Allah's cause, so they kill and are killed.

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two **Sahihs** recorded the **Hadith**,

وَتَكَفَّلَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَتَصْدِيقٌ بِرُسُلِي بِأَنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةَ

Allah has made a promise to the person who goes out (to fight) in His cause; `And nothing compels him to do so except **Jihad** in My Cause and belief in My Messengers.'

He will either be admitted to Paradise if he dies, or compensated by Allah, either with a reward or booty if He returns him to the home which he departed from.

Allah's statement,

.... وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ ...

It is a promise in truth which is binding on Him in the **Tawrah** and the **Injil** and the **Qur'an**.

affirms this promise and informs us that Allah has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the **Tawrah** that He sent down to Musa, the **Injil** that He sent down to Isa, and the **Qur'an** that was sent down to Muhammad, may Allah's peace and blessings be on them all.

Allah said next,

... وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ ...

And who is truer to his covenant than Allah,

affirming that He never breaks a promise.

Allah said in similar statements,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثاً

And who is truer in statement than Allah, (4:87)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً

And whose words can be truer than those of Allah. (4:122)

Allah said next,

... فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

Then rejoice in the bargain which you have concluded. That is the supreme success.

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

التَّـئِبُونَ الْعَـبِدُونَ الْحَـمِدُونَ السَّـئِحُونَ الرَكِعُونَ السَّـجِدونَ الاٌّمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَـفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

9:112 Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give glad tidings to the believers.

This is the description of the believers from whom Allah has purchased their souls and wealth, who have these beautiful and honorable qualities,

التَّائِبُونَ ...

who repent, (from all sins and shun all evils),

... الْعَابِدُونَ ...

who worship,

> their Lord and preserve the acts of worship that include statements and actions. Praising Allah is among the best statements.

This is why Allah said next,

... الْحَامِدُونَ ...

who praise (Him),

Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

... السَّائِحُونَ ...

As-Sa'ihun (who fast),

Allah also described the Prophet's wives that they are, سَئِحَتٍ (**Sa'ihat**) (66:5),

> meaning, they fast.

As for prostrating and bowing down, they are acts of the prayer,

... الرَّاكِعُونَ السَّاجِدونَ ...

who bow down, who prostrate themselves,

... الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّهِ ...

who enjoin good and forbid evil, and who observe the limits set by Allah.

> These believers also benefit Allah's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned.
>
> This includes abiding by Allah's limits in knowledge and action, meaning, what He allowed

and what He prohibited. Therefore, they worship the True Lord and advise creation.

This is why Allah said next,

... وَبَشِّرِ الْمُؤْمِنِينَ (١١٢)

And give glad tidings to the believers.

since faith includes all of this, and the supreme success is for those who have faith.

مَا كَانَ لِلنَّبِىِّ وَالَّذِينَ ءَامَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِى قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَـبُ الْجَحِيمِ

9:113 It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

9:114 And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him.

إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

Verily, Ibrahim was Awwah and forbearing.

The Prohibition of supplicating for Polytheists

Allah

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (١١٣)

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

Imam Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said,

"When Abu Talib was dying, the Prophet went to him and found Abu Jahl and Abdullah bin Abi Umayyah present.

The Prophet said,

أَيْ عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ عَزَّ وَجَل

O uncle! Say, `**La ilaha illa-llah**,' a word concerning which I will plea for you with Allah, the Exalted and Most Honored.

Abu Jahl and Abdullah bin Abi Umayyah said, `O Abu Talib! Would you leave the religion of Abdul-Muttalib!'

Abu Talib said, `Rather, I will remain on the religion of Abdul-Muttalib.'

The Prophet said,

لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْك

I will invoke Allah for forgiveness for you, as long as I am not prohibited from doing so.

This verse was revealed,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.)

Concerning Abu Talib, this **Ayah** was revealed,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills." (28:56)

This **Hadith** is recorded in the Two **Sahihs**.

Ibn Jarir recorded that Sulayman bin Buraydah said that his father said,

"When the Prophet came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, `O Allah's Messenger! We saw what you did.'

He said,

إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الْاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي

I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.

We never saw him more tearful than on that day.'''

Al-Awfi narrated from Ibn Abbas about Allah's statement, مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ (It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**,

"The Prophet wanted to invoke Allah for forgiveness for his mother, but Allah did not allow him. The Prophet said,

إنَّ إبْرَاهِيمَ خَلِيلَ اللهِ صلى الله عليه وسلّم قَدِ اسْتَغْفَرَ لِأَبِيه

Ibrahim, Allah's **Khalil**, invoked Allah for his father.

Allah revealed,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ ...

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father).''

Ali bin Abi Talhah narrated that Ibn Abbas commented on this **Ayah**,

"They used to invoke Allah for them (pagans) until this **Ayah** was revealed. They then refrained from invoking Allah to forgive the dead among them, but were not stopped from invoking Allah for the living among them until they die. Allah sent this **Ayah**, **وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ** (And Ibrahim's invoking (of Allah) for his father's forgiveness was only...).''

Allah said next,

... فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ ...

But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him.

Ibn Abbas commented,

"Ibrahim kept asking Allah to forgive his father until he died, when he realized that he died as an enemy to Allah, he disassociated himself from him.''

In another narration, he said,

"When his father died he realized that he died as an enemy of Allah.''

Similar was said by Mujahid, Ad-Dahhak, Qatadah and several others.

Ubayd bin `Umayr and Sa`id bin Jubayr said,

"Ibrahim will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, `O Ibrahim! I disobeyed you, but today, I will not disobey you.'

Ibrahim will say, `O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced!'

He will be told, `Look behind you,' where he will see a bloody hyena -- for his father will have been transformed into that -- and it will be dragged from its feet and thrown in the Fire.'''

Allah's statement,

... إِنَّ إِبْرَاهِيمَ لأوَّاهٌ حَلِيمٌ (١١٤)

Verily, Ibrahim was **Awwah** and was forbearing.

According to Abdullah bin Mas`ud,

means, he invoked Allah always,

Several narrations report this from Ibn Mas`ud.

It was also said that, **`Awwah**', means,

`who invokes Allah with humility', `merciful', `who believes with certainty', `who praises (Allah)', and so forth.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ

9:115 And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Verily, Allah is the All-Knower of everything.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ يُحْىِ وَيُمِيتُ

9:116 Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death.

وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِىٍّ وَلاَ نَصِيرٍ

And besides Allah you have neither any protector nor any helper.

Recompense comes after Proof is established

Allah says;

وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (١١٥)

And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allah is the All-Knower of everything.

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them.

For instance, Allah said,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ

And as for **Thamud**, We showed and made clear to them the path of truth ... (41:17)

Mujahid commented on Allah's saying; وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ (And Allah will never lead a people astray after He has guided them),

"Allah the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer.''

Ibn Jarir commented,

"Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger!

First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you (if you indulge in this action). Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established.

As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing.''

Allah said,

إِنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْيِـي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١١٦)

Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.

Ibn Jarir commented,

> "This is an encouragement from Allah for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allah's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allah, nor a supporter other than Him.''

لَّقَدْ تَابَ اللهُ عَلَى النَّبِىِّ وَالْمُهَـجِرِينَ وَالاٌّنصَـرِ الَّذِينَ اتَّبَعُوهُ فِى سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ

9:117 Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance.

إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Certainly, He is unto them full of kindness, Most Merciful.

Battle of Tabuk

Mujahid and several others said,

> "This **Ayah** was revealed concerning the battle of Tabuk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water.''

Qatadah said,

> "They went to Ash-Sham during the year of the battle of Tabuk at a time when the heat was intense. Allah knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allah forgave them and allowed them to come back from that battle.''

Ibn Jarir reported that Abdullah bin Abbas said that;

> Umar bin Al-Khattab was reminded of the battle of distress (Tabuk) and Umar said, "We went with the Messenger of Allah in the intense heat for Tabuk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney.
>
> Abu Bakr As-Siddiq said, `O Allah's Messenger! Allah, the Exalted and Most Honored, has always accepted your invocation, so invoke Allah for us.'
>
> The Prophet said,
>
> تُحِبُّ ذَلِكَ ؟
>
> Would you like me to do that?
>
> Abu Bakr said, `Yes.'
>
> The Prophet raised his hands and did not put them down until rain fell from the sky in abundance.
>
> It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp.'''

Allah says;

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ...

Allah has forgiven the Prophet, the **Muhajirin** and the **Ansar** who followed him in the time of distress,

Ibn Jarir said,

> meaning "With regards to expenditures, transportation, supplies and water,

... مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ...

after the hearts of a party of them had nearly deviated,

> away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

... ثُمَّ تَابَ عَلَيْهِمْ ...

but He accepted their repentance.

> He directed them to repent to their Lord and renew their firmness on His religion,

... إِنَّهُ بِهِمْ رَؤُوفٌ رَّحِيمٌ (١١٧)

Certainly, He is unto them full of kindness, Most Merciful.''

وَعَلَى الثَّلَـثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ

9:118 And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him.

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُواْ

Then, He forgave them, that they might beg for His pardon.

إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَكُونُواْ مَعَ الصَّـدِقِينَ

9:119 O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds).

The Three, Whose Decision was deferred by the Messenger of Allah

Allah says;

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لاَّ مَلْجَأَ مِنَ اللّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُواْ إِنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨)

And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

Imam Ahmad recorded that Abdullah bin Ka`b bin Malik, who used to guide Ka`b after he became blind, said that he heard Ka`b bin Malik narrate his story when he did not join the battle of Tabuk with the Messenger of Allah. Ka`b bin Malik said,

> "I did not remain behind Allah's Messenger in any battle that he fought except the battle of Tabuk. I failed to take part in the battle of **Badr**, but Allah did not admonish anyone who did not participate in it, for in fact, Allah's

Messenger had gone out in search of the caravan of Quraysh, until Allah made the Muslims and their enemies meet without any appointment.

I witnessed the night of **Al-Aqabah** pledge with Allah's Messenger when we pledged for Islam, and I would not exchange it for the **Badr** Battle, even though the **Badr** Battle is more popular among the people than the **Aqabah** pledge.

As for my news of this battle of Tabuk, I was never stronger or wealthier than I was when I remained behind Allah's Messenger in that battle. By Allah, never had I two she-camels before, but I did at the time of that battle.

Whenever Allah's Messenger wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabuk) which Allah's Messenger fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent.

Allah's Messenger was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered.''

Ka`b added,

"Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allah revealed it through divine revelation. Allah's Messenger fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that.

Allah's Messenger and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, `I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allah's Messenger, and the

Muslims along with him, departed. But I had not prepared anything for my departure. I said, `I will prepare myself (for departure) one or two days after him, and then join them.'

In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allah's Messenger, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused.

Allah's Messenger did not remember me until he reached Tabuk. So while he was sitting among the people in Tabuk, he said,

مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ ؟

What did Ka`b bin Malik do?

A man from Banu Salimah said, `O Allah's Messenger! He has been stopped by his two Burdah (garments) and looking at his own flanks with pride.'

Mu`adh bin Jabal said, `What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but that which is good.'

Allah's Messenger kept silent.'''

Ka`b bin Malik added,

"When I heard that Allah's Messenger was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, `How can I escape from his anger tomorrow' I started looking for advice from wise members of my family in this matter.

When it was said that Allah's Messenger had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth.

Allah's Messenger arrived in the morning, and whenever he returned from a journey, he used to visit the **Masjid** first, and offer a two **Rak`ah** prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him.

They were over eighty men. Allah's Messenger accepted the excuses they expressed outwardly, asked for Allah's forgiveness for them and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, **تَعَال** (Come),

So I came walking until I sat before him. He said to me,

مَاخلَّفَكَ أَلَمْ تَكُنْ قَدْ اشْتَرَيْتَ ظَهْرًا

What stopped you from joining us? Had you not purchased an animal for carrying you?

I answered, `Yes, O Allah's Messenger!

By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah's forgiveness. By Allah, I had never been stronger or wealthier than I was when I remained behind you.'

Allah's Messenger said,

أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ

As regards to this man, he has surely told the truth. So get up until Allah decides your case.

I got up, and many men of Banu Salimah followed me and said to me, `By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah's Messenger like the others who did not join him. The invocation of Allah's Messenger to Allah to forgive you would have been sufficient for your sin.'

By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, `Is there anybody else who has met the same end as I have?'

They replied, `Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.'

I said, `Who are they?'

They replied, `Murarah bin Ar-Rabi` Al-`Amiri and Hilal bin Umayyah Al-Waqifi.'

They mentioned to me two pious men who had attended the battle of **Badr** and in whom there was an example for me. So I did not change my mind when they mentioned them to me.

Allah's Messenger forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights.

As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allah's Messenger and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully.

When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greeting to him. By Allah, he did not return my greetings.

I said, `O Abu Qatadah! I beseech you by Allah! Do you know that I love Allah and His Messenger!'

He kept quiet.

I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, `Allah and His Messenger know better.'

Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean from Ash-Sham came to sell his grains in Al-Madinah, saying, `Who will lead me to Ka`b bin Malik?'

The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassan (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written:

`To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, `This is also a sort of test.'

I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allah's Messenger saying `Allah's Messenger orders you to keep away from your wife.'

I said, `Should I divorce her; or else what should I do?'

He said, `No, only keep aloof from her and do not mingle with her.'

The Prophet sent the same message to my two fellows. I said to my wife, `Go to your parents and remain with them until Allah gives His verdict in this matter."'

Ka`b added,

"The wife of Hilal bin Umayyah came to Allah's Messenger and said, `O Allah's Messenger! Hilal bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?'

He said,

لَا وَلَكِنْ (لَا يَقْرَبَكَ)

`No (you can serve him), but he should not come near you (sexually).'

She said, `By Allah! He has no desire for anything. By Allah, he has never ceased weeping since his case began until this day of his.'

On that, some of my family members said to me, `Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umayyah to serve him.'

I said, `By Allah, I will not ask permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.'

We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allah's Messenger prohibited the people from talking to us. When I had finished the **Fajr** prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allah described (in the Qur'an): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal` calling with his loudest

voice, `O Ka`b bin Malik! Be happy (by receiving good tidings).'

I fell down in prostration before Allah, realizing that relief has come with His forgiveness for us. Allah's Messenger announced the acceptance of our repentance by Allah after **Fajr** prayer.

The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other than them on that day.

Then I borrowed two garments, wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's acceptance of my repentance, saying, `We congratulate you on Allah's acceptance of your repentance.'''

Ka`b further said,

"When I entered the **Masjid**, I saw Allah's Messenger sitting in the **Masjid** with the people around him. Talhah bin Ubaydullah swiftly came to me, shook my hands and congratulated me. By Allah, none of the **Muhajirun** got up for me except Talhah; I will never forget Talhah for this.''

Ka`b added,

"When I greeted Allah's Messenger, his face was bright with joy.

He said,

أَبْشِرْ بَخَيْرِ يَومٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّك

`Be happy with the best day you have ever seen since your mother gave birth to you.

I said to the Prophet, `Is this forgiveness from you or from Allah!'

He said,

لَا بَلْ مِنْ عِنْدِ الله

No, it is from Allah.

Whenever Allah's Messenger became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him.

When I sat before him, I said, `O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger.'

Allah's Messenger said,

أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ

Keep some of your wealth, as it will be better for you.

I said, `So I will keep my share from Khyber with me.'

I added, `O Allah's Messenger! Allah has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allah, I do not know of any Muslim, whom Allah has helped to tell the truth more than I. Ever since I have mentioned the truth to Allah's Messenger, I have never intended to tell a lie, until today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed the **Ayah**,

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَّحِيمٌ

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لاَّ مَلْجَأَ مِنَ اللّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُواْ إِنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ

Allah has forgiven the Prophet, the **Muhajirin** and the **Ansar** who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

O you who believe! Have **Taqwa** of Allah, and be with those who are true (in words and deeds). (9-117-119)

Ka`b said;

"By Allah! Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger which would have caused me to perish, just as those who had told a lie have perished. Allah described those who told lies with the worst descriptions He ever attributed to anyone. Allah said,

سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاء بِمَا كَانُواْ يَكْسِبُونَ

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن تَرْضَوْاْ عَنْهُمْ فَإِنَّ اللّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear by Allah to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are **Rijs** (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.

They swear to you that you may be pleased with them, but if you are pleased with them, certainly

> Allah is not pleased with the people who are rebellious. (9-95-96)

Ka`b added,

"We, the three persons, differed altogether from those whose excuses Allah's Messenger accepted when they swore to him. He took their pledge and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah gave us His judgement about it.

As for that Allah said,

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ

And (He did forgive also) the three who stayed behind...

What Allah said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.''

This is an authentic **Hadith** collected in the Two **Sahihs** (Al-Bukhari and Muslim) and as such, its authenticity is agreed upon.

This **Hadith** contains the explanation of this honorable **Ayah** in the best, most comprehensive way.

Similar explanation was given by several among the **Salaf**.

For instance, Al-A`mash narrated from Abu Sufyan, from Jabir bin Abdullah about Allah's statement, وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ And (He did forgive also) the three who stayed behind...

> "They are Ka`b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabi, all of them from the **Ansar**.''

The Order to speak the Truth

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is --

were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness.

Hence Allah's statement next,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ (١١٩)

> O you who believe! Have **Taqwa** of Allah, and be with those who are true.
>
> > The **Ayah** says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allah will make a way for you out of your concerns and a refuge.

> Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,
>
> > عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا،
> >
> > وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا
> >
> > Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (**Siddiq**).
> >
> > Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.
> >
> > This **Hadith** is recorded in the Two **Sahihs**.

مَا كَانَ لأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنَ الأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلاَ يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ

9:120 It was neither befitting for the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life.

ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلاَ يَطَأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَّيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

That is because they suffer neither Zama' nor Nasab, nor Makhmasah in the cause of Allah, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness.

إِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Surely, Allah wastes not the reward of the doers of good.

Rewards of Jihad

Allah says;

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلاَ يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ...

It was neither befitting for the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life. That is because they suffer neither **Zama** nor **Nasab**, nor **Makhmasah** in the cause of Allah,

Allah, the Exalted and Most Honored, criticizes the people of Al-Madinah and the Bedouins around it, who did not participate in the battle of Tabuk with the Messenger of Allah. They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

... لاَ يُصِيبُهُمْ ظَمَأٌ ...

they suffer neither **Zama**, (thirst),

... وَلاَ نَصَبٌ ...

nor **Nasab**, (fatigue),

... وَلاَ مَخْمَصَةٌ ...

nor **Makhmasah**, (hunger),

... فِي سَبِيلِ اللّهِ ...

in the cause of Allah,

... وَلاَ يَطَؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ ...

nor they take any step to raise the anger of disbelievers,

by strategies of war that would terrify their enemy,

... وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَّيْلاً ...

nor inflict any injury upon an enemy,

a defeat on the enemy,

....إِلاَّ كُتِبَ لَهُم ...

but is written to their credit,

as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

... بِهِ عَمَلٌ صَالِحٌ ...

...as a deed of righteousness.

... إِنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١٢٠)

Surely, Allah wastes not the reward of the doers of good.

Allah said in a similar **Ayah**,

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost. (18:30)

وَلاَ يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ

9:121 Neither do they spend any contribution -- small or great -- nor cross a valley, but is written to their credit that Allah may recompense them with the best of what they used to do.

Allah said next,

وَلاَ يُنفِقُونَ ...

Neither do they spend,

in reference to the fighters in Allah's cause,

... نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً ...

any contribution -- small or great --,

with regards to its amount,

... وَلاَ يَقْطَعُونَ وَادِيًا ...

nor cross a valley,

while marching towards the enemy,

... إِلاَّ كُتِبَ لَهُمْ ...

but is written to their credit,

> for these actions that they take (and which are under their control),

... لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ (١٢١)

that Allah may recompense them with the best of what they used to do.

Certainly, the Leader of the faithful, Uthman bin Affan, may Allah be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable **Ayah**. He spent large amounts and tremendous wealth on this battle (Tabuk).

Abdullah, the son of Imam Ahmad recorded that Abdur-Rahman bin Khabbab As-Sulami said;

> "The Messenger of Allah gave a speech in which he encouraged spending on the army of distress (for Tabuk).
>
> Uthman bin Affan, may Allah be pleased with him said; `I will give one hundred camels with their saddles and supplies.'
>
> Then he exhorted them some more. So Uthman said; `I will give one hundred more camels with their saddles and supplies.'
>
> Then he descended one step of the **Minbar** and exhorted them some more. So Uthman bin Affan said; `I will give one hundred more camels with their saddles and supplies.'
>
> Then I saw Allah's Messenger with his hand moving like this - and Abdus-Samad's (one of the narrators) hand went out like one in amazement - he said,
>
> مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا
>
> It does not matter what Uthman does after.

It is also recorded in the **Musnad** that Abdur-Rahman bin Samurah said,"

> Uthman brought a thousand Dinars in his garment so that the Prophet could prepare supplies for the army of distress. Uthman poured the money on the Prophet's lap, and the Prophet started turning it around with his hand and declaring repeatedly,
>
> مَا ضَرَّ ابْنَ عَفَّانٍ مَا عَمِلَ بَعْدَ الْيَوْمْ
>
> The son of Affan (i.e., Uthman) will never be harmed by anything he does after today.''

Qatadah commented on Allah's statement, **وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ** (nor cross a valley, but is written to their credit),

> "The farther any people march forth away from their families in the cause of Allah, the nearer they will be to Allah.''

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِى الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

9:122 And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

Allah says;

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (١٢٢)

And it is not (proper) for the believers to go out (to fight - **Jihad**) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

We should first mention that a group of the **Salaf** said that marching along with the Messenger, when he went to battle, was at first obliged on all Muslims, because, as they say, Allah said, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy) (9:41), and, مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الأَعْرَابِ (It was not becoming of the people of Al-Madinah and the Bedouins of the neighborhood...) (9:120). However, they said, Allah abrogated this ruling (9:41 and 9:120) when He revealed this **Ayah**, (9:122).

However, we could say that this **Ayah** explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for **Jihad**. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals (**Jihad** and learning the revelation from the Prophet).

After the Prophet, a group of every tribe or neighborhood should seek religious knowledge or perform **Jihad**, for in this case, **Jihad** is required from at least a part of each Muslim community.

Ali bin Abi Talhah reported from Ibn Abbas about the **Ayah**, وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً (And it is not (proper) for the believers to go out (to fight - **Jihad**) all together),

> "The believers should not all go to battle and leave the Prophet alone, فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ (Of every troop of them, a party only should go forth) in the expeditions that the Prophet sent. When these armies returned to the Prophet, who in the meantime received revealed parts of the Qur'an from Allah, the group who remained with

the Prophet would have learned that revelation from him. They would say, `Allah has revealed some parts of the Qur'an to your Prophet and we learned it.' So they learned from them what Allah revealed to His Prophet in their absence, while the Prophet sent some other men into military expeditions. Hence Allah's statement, لِّيَتَفَقَّهُواْ فِي الدِّينِ (that they may get instructions in religion,) so that they learn what Allah has revealed to their Prophet and teach the armies when they return, لَعَلَّهُمْ يَحْذَرُونَ (so that they may beware).''

Mujahid said,

"This **Ayah** was revealed about some of the Companions of the Prophet who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, `We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet.

Allah said, فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ (Of every troop of them, a party only should go forth), those who seek righteousness (such as to spread the call of Islam, while others remain behind), لِّيَتَفَقَّهُواْ فِي الدِّينِ (that they may get instructions in (Islamic) religion) and learn what Allah has revealed, وَلِيُنذِرُواْ قَوْمَهُمْ (and that they may warn their people), when those who went forth returned to them, لَعَلَّهُمْ يَحْذَرُونَ (so that they may beware (of evil)).''

Qatadah said about this **Ayah**,

"It is about when the Messenger of Allah sent an army; Allah commanded them to go into battle, while another group remained with the Messenger of Allah to gain instructions in the religion. Another group returns to its own people to call them (to Allah) and warn them against Allah's punishment of those who were before them.''

It was also said that;

> this verse, وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً (And it is not (proper) for the believers to go out all together) is not about joining **Jihad**.
>
> They say that the Messenger of Allah invoked Allah against **Mudar** to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger and Allah revealed to him that they are not believers. The Messenger of Allah sent them back to their tribes and warned their people not to repeat what they did. Hence Allah's statement, وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ (and that they may warn their people when they return to them).

يَأَيُّهَا الَّذِينَ ءَامَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُواْ فِيكُمْ غِلْظَةً وَاعْلَمُواْ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

9:123 O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have Taqwa.

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ...

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have **Taqwa**.

> Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest.

This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khyber, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures.

He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. The Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies.

This battle occurred on the ninth year after his **Hijrah**. In the tenth year, the Messenger of Allah was busy with the Farewell **Hajj**. The Messenger died eighty-one days after he returned from that **Hajj**, Allah chose him for what He had prepared for him (in Paradise).

After his death, his executor, friend, and **Khalifah**, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the **Zakah** from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with.

Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants.

Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Farooq, the Martyr of the Mihrab, Abu Hafs, Umar bin Al-Khattab, may Allah be pleased with him. With Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world.

The treasures of various countries were brought to Umar from near and far provinces, and he divided them according to the legitimate and accepted method. Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the **Muhajirin** and **Ansar** agreed to chose after Umar, Uthman bin Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him.

During Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah's enemies, and whenever Muslims overcame an **Ummah**, they moved to the next one, and then the next one, crushing the tyrannical evil doers. They did this in reverence to Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ ...

O you who believe! Fight those of the disbelievers, who are close to you,

Allah said next,

... وَلِيَجِدُواْ فِيكُمْ غِلْظَةً ...

and let them find harshness in you,

> meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy.

Allah said in other **Ayah**,

فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَـفِرِينَ

Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers... (5:54)

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves. (48:29)

and,

يَأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّـرَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ

O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them. (9:73)

Allah said,

.... وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ (١٢٣)

And know that Allah is with those who have **Taqwa**,

meaning, fight the disbelievers and trust in Allah knowing that Allah is with you if you fear and obey Him.

This was the case in the first three blessed generations of Islam, the best members of this **Ummah**. Since they were firm on the religion and reached an unsurpassed level of obedience to Allah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islam and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islamic states, after gaining control over many of its areas, in addition to entire Islamic lands.

Verily, ownership of all affairs is with Allah in the beginning and in the end. Whenever a just Muslim king stood up and obeyed Allah's orders, all the while trusting in Allah, Allah helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allah.

We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً

9:124 And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it!''

فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

As for those who believe, it has increased their faith, and they rejoice.

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَـفِرُونَ

9:125 But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allah said,

وَإِذَا مَا أُنزِلَتْ سُورَةٌ ...

And whenever there comes down a **Surah**,

then among the hypocrites are,

... فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَانًا ...

some of them say: "Which of you has had his faith increased by it!''

> They say to each other, who among you had his faith increased by this **Surah** (from the Qur'an).

Allah the Exalted said,

... فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

As for those who believe, it has increased their faith, and they rejoice.

This Ayah is one of the mightiest evidences that faith increases and decreases, as is the belief of most of the **Salaf** and later generations of scholars and **Imams**.

Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of Sahih Al-Bukhari, may Allah grant him His mercy.

Allah said next,

وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ ...

But as for those in whose hearts is a disease, it will add **Rijs** to their **Rijs**.

> The **Surah** increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allah said in another **Ayah**,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ

> And We send down in the Qur'an that which is a healing. (17:82)

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

> Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).'' (41:44)

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

... وَمَاتُوا۟ وَهُمْ كَافِرُونَ (١٢٥)

and they die while they are disbelievers.

أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ

9:126 See they not that they are put in trial once or twice every year! Yet, they turn not in repentance, nor do they learn a lesson (from it).

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا۟

9:127 And whenever there comes down a Surah, they look at one another (saying): "Does any one see you!'' Then they turn away.

صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُون

Allah has turned their hearts because they are a people that understand not.

Hypocrites suffer Afflictions

Allah says,

أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ ...

See they not that they are put in trial,

being tested,

... فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ (١٢٦)

once or twice every year! Yet, they turn not in repentance, nor do they learn a lesson.

They neither repent from their previous sins nor learn a lesson for the future.

Mujahid said that;

hypocrites are tested with drought and hunger.

Allah said;

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُواْ صَرَفَ اللّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُون (١٢٧)

And whenever there comes down a **Surah**, they look at one another (saying): "Does any one see you!'' Then they turn away. Allah has turned their hearts because they are a people that understand not.

This describes the hypocrites that when a **Surah** is revealed to the Messenger of Allah, نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ (they look at one another), they turn their heads, right and left, saying, هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُواْ ("Does any one see you!'' Then they turn

away...) turning away from, and shunning the truth.

This is the description of hypocrites in this life, for they do not remain where the truth is being declared, neither accepting nor understanding it, just as Allah said in other **Ayat**,

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

فَرَّتْ مِن قَسْوَرَةٍ

Then what is wrong with them that they turn away from admonition As if they were wild donkeys. Fleeing from a lion. (74:49-51)

فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left. (70:36-37)

This **Ayah** also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood.

Allah's statement, ثُمَّ انصَرَفُواْ صَرَفَ اللّهُ قُلُوبَهُم Then they turn away. Allah has turned their hearts (from Truth) is similar to,

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away, Allah turned their hearts away. (61:5).

Allah said next,

... بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُون

because they are a people that understand not.

They neither understand Allah's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

9:128 Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful.

فَإِن تَوَلَّوْاْ فَقُلْ

9:129 But if they turn away, say:

حَسْبِىَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.''

Allah says;

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ ...

Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty.

An **Hadith** mentions,

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

I was sent with the easy **Hanifiyah** (monotheism) way.

Another authentic **Hadith** mentions,

إِنَّ هَذَا الدِّينَ يُسْرٌ

Verily, this religion is easy,

> and its Law is all easy, lenient and perfect. It is easy for those whom Allah the Exalted makes it easy.

... حَرِيصٌ عَلَيْكُم ...

He is eager for you,

> that you gain guidance and acquire benefits in this life and the Hereafter.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

> إِنَّ اللهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ أَوِ الذُّبَاب

> Verily, every matter that Allah has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.

Allah's statement next,

... بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ (١٢٨)

for the believers (he is) full of pity, kind, and merciful.

is similar to His other statement,

> وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ
>
> فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىءٌ مِّمَّا تَعْمَلُونَ
>
> وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do.'' And put your trust in the All-Mighty, the Most Merciful. (26:215-217)

Allah the Exalted commanded His Messenger in this honorable **Ayah**,

فَإِن تَوَلَّوْاْ ...

But if they turn away,

from the glorious, pure, perfect and encompassing Law that you -- O Muhammad -- brought them,

... فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ ...

then say: "Allah is sufficient for me. There is no God but He,

Allah is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allah said,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian. (73:9)

...عَلَيْهِ تَوَكَّلْتُ ...

in Him I put my trust,

Allah said next,

... وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)

and He is the Lord of the Mighty Throne.

He is the King and Creator of all things, and He is the Lord of the Mighty Throne (**Arsh**), which is above all creation; all that is in and between the heavens and earths is under the Throne (**Arsh**)

> and subservient to Allah's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imam Ahmad recorded that Ibn Abbas said that Ubayy bin Ka`b said,

> "The last Ayah revealed from the Qur'an was this **Ayah**, لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ (Verily, there has come unto you a Messenger from among yourselves ...) (9:128) until the end of the **Surah**."

It is recorded in the Sahih that Zayd bin Thabit said,

> "I found the last **Ayah** in **Surah Bara'ah** with Khuzaymah bin Thabit.''

حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

''Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.''

This is the end of Tafsir of Surah **Al-Tawbah**, all praise is due to Allah.